

REFORMED CHURCH MESSENGER

HOME MISSION NUMBER



Above: Out-of-door service, Japanese congregation, San Francisco, California.

Right: Children of First Hungarian Church, Morgantown, W. Va.

Below: Indian congregation, Black River Falls, Wisconsin.



To One in Trouble

Troubled soul,
Look up and see
Foreboding clouds that
veil the blue
And make the world a
dreary place today;
And know that
On the morrow
Winds of God drive mists
away;
The sun will shine once
more
And drench the world with
loveliness!

Grace Harner Poffenberger



A Prayer

Inflame the Church of our day, O
Lord, with love for Thee and
obedience to Thy will, that we
may freely give of ourselves and
our substance to the building up
of Thy Kingdom. . . . Increase
our laborers, multiply our givers,
enlarge our gifts, that we may
honor Thee and win mankind to
a sincere following of Christ. . . .
Amen.

—BISHOP CHARLES H. BRENT.

PHILADELPHIA, OCTOBER 31, 1935

ONE BOOK A WEEK

"THE CHURCH AGAINST THE WORLD"

Another group of younger men reveal the contemporary sense of disillusionment in this volume, by Professors H. Richard Niebuhr and Wilhelm Pauck, and Francis P. Miller (Willett, Clark and Co.). We have here two academic, and one administrative, representatives whose mood is not unlike that of the similar collection of writers, which also included pastors, in "The Younger Churchmen look at the Church." Indeed the Church comes in for even more devastating analysis and drastic criticism, at times for doing the very things the previous writers reproved it for neglecting.

Professor Niebuhr opens up with the declaration that organized Christianity, "in a time of hostility," imperiled by both external and internal worldliness, "has been on the retreat," and "has made compromises with the enemy in thought, in organization, and in discipline." The Church cannot save others; the question it faces is: "What must we, the Church, do to be saved?"

Its attempt to promote peace has not halted the march of Mars "for a moment by the petty impediments placed in its way"; its endeavor to promote social justice and "schemes of moral and religious education" have been futile. Indeed "it has often been an obstruction in the path of social change" and "tried to maintain systems of life which men and God had condemned to death." It "has adjusted itself too much, rather than too little, to the world in which it lives," and "has identified itself too intimately with capitalism, with the philosophy of individualism, and with the imperialism of the West."

Professor Pauck follows with an effort to analyze more deeply. The content of modern Protestant apologetics has gone no farther in its claim for Christianity than to affirm its validity "in so far as it assures the fulfillment of life or the best possible moral living," and "is now no longer described as the true faith because it represents a supernatural revelation of God on which the absolute authority of the Church or the Bible or the person of Jesus can be based."

In the present religious crisis this no longer suffices as the Church faces "a secularism which claims to represent the same high moral ideals that Christianity does." "The modern crisis of religion is therefore caused by the conviction" "that man can lead the good life without believing in God." The Church faces a powerful atheistic secularism.

A searching diagnosis of humanistic and other human efforts to meet the crisis; by modern scientific thinking; by so-called "Modernism", both theological and practical; by Fundamentalism, reveals their dismal failure. Practical Modernism, especially in America, resulted in Activism, in the fulfillment of the Social Gospel. Programs and ideas of social planning "can often be recognized only with difficulty as the real concern of the Church." They "do not appear to belong to its realm." Often "the specific understanding of religion itself is lost in a feverish activism" in the interest of peace, racial integration and other social reforms, so that "it becomes clear that something is radically wrong" with the Church.

Modernism is helpless against doubt because "the Modernists seem to share this doubt." Barth and his school have accepted what was permanent and valid in Modernism, but "offer a new Christian thought,

based upon a new appreciation and a rediscovery of revelation," and "it would not be surprising . . . if the total effect of Barthianism would lead to a restoration of confessional Protestant theology." But this is "the chief reason why Barthianism cannot be productively helpful" in the crisis, for "the Barthian conception of revelation . . . is by no means clear." It is too "deeply enveloped in theological sophistry and dialectics."

The so-called Oxford Movement endeavors to solve the problem by merely anticipating it "in the emotions—which is to say that, in reality, it is postponed."

Professor Pauck concludes that "the spirit of secularism has brought about the crisis of the old and contemporary religion." "A new religious sense, built upon a new certainty of God, must bring the spirit of secularism into a crisis."

Francis P. Miller has some thoughtful observations on the relation between "Christian Faith and Human Culture." "The Christian Religion is in its essence a universal religion." Just as "the Catholics mistook static ecclesiastical forms for the content of their faith" in the fifteenth century, so now "Protestants are mistaking cultural forms" for faith. For example, the German swastika in the Churches of "German Christians" will serve, in history, "as a reference point to Adolf Hitler and not to Jesus Christ."

We now come to a section of the book which brings us right back to at least some kind of a social gospel, which the previous writers appear, at points, to have discarded. "Protestants are now in the process of being enslaved by their respective national cultures" and "thereby ceasing to be Christian."

The fault in the world of industry is not in the machine. "The same machines are used everywhere but men use them for irreconcilable purposes." Thus "the Protestant community is without a universal frame of reference." Its domestication "within national cultures is steadily taking place." Mr. Miller gives striking illustrations out of his experience in the World Student Christian Federation. Protestants are not thinking together, and because of this the "degradation of Protestantism" "has occurred in the United States as much as in any Protestant land," and is "equally devastating in its consequences for faith." This accounts for its empirical approach to religious truth and its humanitarian outlook on life, which is a nationalistic view.

John Dewey does not seem to know it, but his philosophy is that of Rousseau, whose "doctrine of man is the curse of the age in which we live." Instead of what he calls "a Common Faith," Dewey's philosophy simply sums up "the present stage of development of American culture." We find, says the author, the same contraventions in Professor Henry N. Wieman and in Archibald G. Baker, the author of "Christian Missions and the New World Culture."

"The primary task of the American Protestant Church is to recreate among its members belief in the reality of Christendom."

Professor Niebuhr returns to the discussion and finds the main immediate need the independence of the Church by its "emancipation from the world." Now "the Church is in bondage to capitalism," which has itself become "a faith and a way of life." "No antithesis could be greater than that which obtains between the gospel and capitalistic faith." This and other causes have induced many apostasies. Humanism, Liberalism, Modernism, veneration of science,

have led to the "compromise of the Church with anthropocentrism." Hence the revolt within the Church of which this book is a microcosm. "It is a revolt against the 'world' of contemporary civilization and against the secularized Church." "It is one thing for Christians to take a responsible part in the political life of their nation; it is another thing to identify the gospel and its antagonism to the 'world' with the 'worldly' antagonism of some revolting group."

"The Church's declaration of independence can begin only with the self-evident truth that it and all life are dependent upon God." This "may lead to the development of a new missionary or evangelical movement, to the rise of an effective international Christianity, to the union of the divided parts of the Church of Christ, and to the realization in civilization of the unity and peace of the saved children of one God."

At the very beginning Professor Niebuhr told us that the title of this volume "is not so much the enunciation of a theme as it is the declaration of a position." To this I would add—and still more, of a state of mind. The book reads as though its authors might have just come from a conference in which feelings had been relieved, rather than one where constructive measures had been thoughtfully considered. It seems to me to be lacking in any real statement of a position.

As I often say when I read these books by my younger brethren—to whom I listen more intently than to my contemporaries—Who has ever thought or felt differently? I am reminded of my earlier days, with their unrest and search for light.

I wonder if the past or passing generation of so-called "modern," "liberal," socialized pastors have been so illudged as our authors appear to assume. Perhaps I am old enough to venture a personal word to them. The other day I was looking over some old sermons, preached just when I was under the influence of Graham Taylor and Josiah Strong. I found three successive homilies; one was on "The Sovereignty of God," another on "The Contribution of Science to Religion," and the third on "God, the Creator of Social Regeneration."

In this volume one finds a tendency to the "either-or" dialectic with the frequent use of the "unsupported therefore," reminding me of the occasion when, in conversation with Barth, I counted the number of times he used *dafuer* and *dagegen*.

While there is some confused thinking, occasional failure to make distinctions, and too frequent antitheses, they add to the provocativeness of the book in a way that will lead the thoughtful reader to a healthful introspection if he does not permit himself to be over-impressed by the sense of hopelessness and despair.

And let us hope that these and other prophetic spirits will write another volume to show us how we may keep the Church free from "the changing, relative, and temporal elements in civilization," and adjust it, "amid these changing things, to the eternal." This book starts off in a large way, but, after no little circling, fails to land. And I will venture to say that when they write the next one it will require no little reanalysis of the somewhat impetuous affirmations which appear in this dissection of the Church.

But I find myself heartened by all such serious, earnest effort to arouse the Church to a deep sense of the amplitude of its task and the pre-eminence of its place in the life of mankind, as conceived by Jesus.

—Charles S. Macfarland.

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EDITORIAL

THE ENTHUSIAST AND THE DOUBTER Talk About War and Faith

"Do you honestly believe," asked the Doubter, "that the day will come when swords will be beaten into plowshares and spears into pruning hooks, and there shall not be war any more? It is a long time since Isaiah dreamed of such a day, and almost all the years that followed have been drenched with blood."

"I believe," replied the Enthusiast, "that we can do away with war. I believe we can do away with poverty and unemployment, too. There was a time when slavery was taken for granted, when only a few far-seeing men dared to question it. We still have some forms of slavery with us, but many of the ugliest forms have been destroyed. We can have a better world, if only we keep alive our conviction that it is possible."

"Well," said the Doubter, "I admit that history gives some support to your faith. It is true that some wrongs have been righted over long periods of time. But don't you think it will take something more than conviction and hope to create a warless world, and to bring decency and fellowship into our economic life? You surely can't create anything by merely believing that it is possible!"

"Nor can you create anything unless you believe strongly and steadily that it is possible! You must not forget that I believe God Himself is working for peace. There may be some things we can do ourselves to put an end to war, but what we need most is faith in the power of God."

The Doubter persisted. "Surely we must believe that peace can be achieved, and that the might of God is working in the direction of peace. That I grant you. But it is not enough. How was slavery conquered? By men of faith, indeed, and by men who were willing to suffer in the long struggle for freedom. Isaiah speaks of stripes, bruising, chastisements, wounds. He says that those in his nation who continued to be servants of God would be despised and rejected, afflicted with sorrows and acquainted with grief. We seem to think that war will be done away with by a kind of divine magic, and that all we ourselves need to do is to have faith."

"The Churches are more and more taking a stand against war," said the Enthusiast. "Hundreds of young people are pledging themselves to oppose it. Our Church literature

and our Church papers are full of discussions of ways in which peace can be won. Are not these things a sign that Christians believe in working for peace as well as praying for it?"

"They are a sign that the members of our Churches are becoming alert to the dangers and follies of war, a very encouraging sign. Yet you must see that passing brave resolutions, making pledges, engaging in discussions, are nothing more than a beginning. Once again the nations are excited with wars and rumors of wars. At a time like this, we must vote for peace, speak for peace, crusade for peace, and suffer for peace. Only the suffering servant of God can create a peaceful world."

—F. D. W.

* * *

GREAT CHRISTIAN GENTLEMEN

Great Britain has been wonderfully fortunate in the character of not a few of its political leaders, and to some of us this has seemed to be particularly true of the leadership of the Labor Party. The passing from these earthly scenes of that great soul, Dr. Arthur Henderson, reminds us once again of the debt of nations to such consecrated leaders of the people. Mr. Henderson was a great statesman, but he was also a local preacher of the Methodist Church, and a man whose nobility of life and gentleness of heart endeared him to many thousands in all lands. Never can the writer forget the impression made upon him at a dinner-party in London by this great-hearted man.

Among those who remain, there are few who stand higher in public esteem today than that simple, sincere man of the people, George Lansbury, another cultured Christian gentleman of the old school. After his party voted in favor of "sanctions" in the Italo-Ethiopian war, it was almost inevitable that George Lansbury would have to resign from the chairmanship of the Parliamentary Labor Party. Our London correspondent says, however, that Mr. Lansbury's "stand for a real way of peace has added moral power to the idealist section of that Party, many of whom had been losing heart. So many of those who hate ruthlessness and tyranny in all its forms were calling for sanctions, yet sanctions are only the latest synonym for war. How can one Christian ask another to go and kill, maim and bomb other men, and it now means also women and children, to maintain any cause, however right?"

Mr. Lansbury unites with the Archbishops of Canterbury and of York in condemning Italy's act of aggression, but he cannot follow in their plea that "military force in the last resort cannot be excluded". It is a matter for rejoicing, however, that the Archbishops join hands with Mr. Lansbury in favor of an international conference "to consider impartially and generously a more equitable distribution of the economic resources of the undeveloped parts of the world". This, we will agree, is a real path to justice, reconciliation and peace.

* * *

WHAT IS A DENOMINATIONAL BUDGET?

At this time of the year most of the Churches have their Every Member Canvass, now called "The Kingdom Roll Call". It might be well for us to make clear just what we give for. We will be asked to give toward local Church expenses and for the Larger Kingdom Service of our denomination, commonly called the denominational Budgets. Many will ask, "Why give toward these budgets?"

Well, let us see. Just what is a denominational Budget?

1. *It is the carefully and prayerfully prepared estimate of the annual expenses of your denomination.* The money needed to carry on the work you have voted done through the agency of your denomination, administered by your various Boards. All wise people and organizations prepare their budgets, the amount to be expended for needed things and planned projects. So you, through your Church Boards and officials, determine how much is needed for your Larger Kingdom Service for another year.

2. *It is Your Larger Kingdom Service in the Building of a Christian World.* Your local Kingdom service is what you and your Church do in your community. But as a Christian you want a share in building a Christian World, not only community. This is the mission of the Church, the passion of the true Christian. Jesus said, "Go ye into ALL the world." The budgets represent your contribution in winning humanity to God and constructing a new Christian social order.

3. *It is YOUR Share,* your share as an Evangelical and Reformed Church. Methodists, Lutherans, Catholics and all of the other 200 denominations are also sharing in the task of building a Christian world. Building a Christian world is a co-operative enterprise. And when we compare our share in dollars and cents with that of others, we cannot boast. Last year it averaged only \$1.54, not a cent a day. Is this too large a share for our denomination and for YOU?

4. *It is Only the Financial Means of Meeting Humanity's Needs.* Other means are also needed to help, heal, transform and redeem human life, physically, mentally, morally and spiritually—and this is the task of the Church—it takes men and women, talents and thoughts, sacrifice and service, love and lives to minister unto these "the least, my brethren". God gave His Son. Jesus gave His life. Thousands of loyal men and women, missionaries, ministers, doctors, teachers and others gave and are giving their lives. You are merely asked to give some money. Can you give less?

5. *The Budget is God's Call* to you and every congregation to carry Him to His other children in some part of America, India, Honduras, China, Japan and Iraq. What is my response in dollars and cents to God's Call to this Larger Kingdom Service? —H. L. STREICH

* * *

THE APPEAL THAT WINS

The sandwich man wore an unusually large sign suspended from his thin and angular shoulders. On one side of it was the ominous warning, in rather crude lettering: "All the wicked shall be cast into hell." Of the passing throng on that busy corner of the city street, few seemed to notice these solemn words or the gaunt face of the sandwich man; but among those who did, the only apparent effect was a smile or a sneer. Our car paused only until the traffic light changed, and we could not see, therefore, what message was on the other side of the sandwich man's sign. Was it a more positive and encouraging word for

these difficult times, we wondered—some gracious promise of God's Word, some comforting assurance of His Spirit, some invitations from the open-minded, large-hearted Christ, like this: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest"? He who is the supreme Lover of our souls told those to whom He spake: "I am not come to destroy, but to fulfill." We can scarcely imagine Him parading the haunts of His fellow-men, carrying around printed threats of future torment to haunt the sinning, suffering multitudes around Him. The appeal most effective, now and always, is to show forth His undying love for all the men, women and children who need Him so much.

* * *

WHY MEN FIGHT

In *Current History* for September, Dr. McElroy, Professor of American History in Oxford University, gives this interesting and thoughtful answer to the question, "Why do men fight?" He writes: "The searcher after peace, justice and security may cross the seas, scale the mountains and traverse the dusty plains, but always he will find what he has left behind—confusion, triumphant injustice, greed and fear, which are stronger than the love of peace. Men do not fight because they prefer conflict to peace, but *because they want something more than they want peace, or fear something more than they fear war.* Therefore, the road to peace lies not in the signing of agreements to abstain from conflict, but in the discovery of better methods of securing the things for which men would otherwise fight."

However men may state the case—and it is being stated in myriad ways—it always comes back to this: *We need more religion.* There is no other cure for confusion, injustice, greed and fear. The causes of war can be overcome only by the teachings of Jesus. As long as we have little or no religion in our nation, our homes, and our personal lives, we shall continue to be the victims of those things which inevitably cause war and make peace impossible. You can do nothing which is quite so patriotic as to preach and practice true religion.

* * *

ROBINS—AND MEN

Our London correspondent, Mr. H. W. Peet, tells of a dinner at the Authors' Club in London which he recently attended, and which was given in honor of Mr. Morley Roberts, novelist, sociologist, and scientific worker and thinker. Mr. Roberts told how one of his first outstanding memories was when, as a child of five, he saw a robin, a bird he had always associated with Christmas and benevolence—in fact we might almost call it "the Christian bird", he said—attack a cabbage white butterfly on a plant and peck it to pieces. It gave him a deep shock, he said, but the memory of it was "one of the starting points of his thinking into the problems of life", of human sociology with its cruelty as well as its co-operation, and of the use and abuse of science.

Mr. Peet comments as follows: "How curious is the way in which incidents in childhood concerning birds, and, I believe, robins in each case, have influenced three great men. Here are two stories somewhat different from that of Mr. Morley Roberts. Most of you remember how John Woolman, as a boy, killed a robin, and then his sensitive mind, realizing not only the wrong he had done, but that it would mean the starving of the brood, he felt it right to destroy them too. This incident influenced his whole life. In his 'Memories of Childhood and Youth', Dr. Albert Schweitzer also tells us how his great plea for 'reverence for life' had its birth when he and another boy were out shooting one spring morning with their sling-shots. They were about to let fly their stones when the Easter bells rang out, bringing a message of life and not of death. He let his catapult fall and ran away home, never again to kill wantonly or for sport."

Not all men learn lessons from birds; but great men do. The incidents in the lives of these three men can well be applied to the pitiful situation in East Africa today.

THE WAY OF FRIENDSHIP

There is a poem of Walt Whitman of which Rabindranath Tagore is very fond, according to C. F. Andrews, of India, who opened a talk at Friends' House this week with a reference to it. In it he said the poet seemed to turn with a sigh of relief from the contemplation of constitutions to that of human friendships. We have tried the way of new constitutions in India until we are sick and tired of them, Mr. Andrews declared. Was it not time to turn to something deeper and more fundamental—to try human friendship, without which no institution can last, and with which almost any institution can become a living thing? He went on to appeal to his audience that they should individually determine *to make a life friend of one Indian, or one African*. This method, he said, would do more in the long run to unite East and West than all the institutions could do. He declared that almost every stranger who comes to London from India or Africa and speaks frankly of his experiences, says that London is becoming color-prejudiced. At the same time they will tell you that they have never had such friendships as they have enjoyed in London. For Englishmen and English women, said Mr. Andrews, do know what friendship is. Mr. Andrews described the sight of thousands and thousands of Italian troops in the Red Sea, as he was returning recently from India, as incredibly terrible.

—H. W. PEET

* * *

GOD PLUS YOU

If you want to see "the difference God makes," remarks the Rev. Leslie D. Weatherhead, look at some rough equations. Thus "Saul plus God equals Paul. Sensual Augustine plus God equals Saint Augustine. Feast-loving Francis of Assisi plus God equals Saint Francis of Assisi. A conscientious but unkindled clergyman plus God equals John Wesley." Have you any right, therefore, to set limits upon what God can do with you? *God plus you*—what a blessing that might mean for this old world!

Why accept this truth only with reference to others, and doubt or reject it when it applies to yourself? Many of us, alas, are practical unbelievers. We believe that the Almighty God could do mighty works through Peter, James and John, through Zwingli, Luther and Calvin, through Moody, Spurgeon and other great evangelists, through Kagawa or Grenfell or Schweitzer—but we are unwilling to accept the truth that He can do mighty works through each one of us. And yet the promises of God are "Yea and Amen" *for every one of us who is willing to trust and obey*. This great truth needs to be repeated over and over until we can no longer escape it.

* * *

KINGDOM OF GOD PARABLES AND STORIES

By "NOW AND THEN"

A Real Helper

There was a fine young man with a noble spirit and he went about doing good, and there seemed to be nothing which he was not willing to do, and his good works were noised abroad throughout the countryside.

And it came to pass that a poor woman had a husband who lay very sick of a fever. And she had cared for him day and night for so many days and nights that she came nigh unto fainting and could not keep on. And she asked her neighbors to sit with her husband just one night that she might get her some rest, but they all with one accord made excuse, and the woman knew not what to do, but she bethought of the young man, and said within herself, "Mayhap he will help, albeit he knoweth me not."

And straightway she went to the young man and told him about her sore trial, and said, "Wouldst thou come, just for this one night?"

And the young man came, not only for one night, but for four nights, for he saw the great need of the woman. And the morning of the fourth day, as the young man was departing, the woman said, "Thou didst a wonderful thing for me. I never can repay thee."

And the young man said, "I did not do this for thee, for thou art a stranger to me, but I did it for the Master of 'The Sons and Daughters of the Kingdom.' And as for

pay, the Master hath already paid me richly and I shall have much pleasure from what He hath paid me."

And the woman told her husband that "The Master of 'The Sons and Daughters of the Kingdom' had paid the young man for caring for him." And the man said, "That must be some new 'help Society' in the City."

* * *

ROTTEN REVENUE

The editor of *London Efficiency Magazine* has the saving grace of knowing how to say what he means so that plain people can understand it. Here, for instance, is his explanation why he refused to accept dirty money for liquor "ads". The reply can be commended alike for its clarity, its cogency and its consistency. "This magazine," he says, "has always refused whisky advertisements. There are enough drunken fools in the British Isles without trying to make more. In these hard days we need all the brains we have; and there are not ten men in Britain who are so clever that they can afford to addle their brains with whisky."

We commend this particularly to Church members who are willing to make money by catering to the vices and weaknesses of other people, and who are not averse to printing or broadcasting advertisements designed to sell more booze and even to lure women and children into the use of liquid damnation. It is tragic to note the number of publishers who are willing to sell their souls in this unbrotherly business.

* * *

PRINCIPLES IN PERSONAL EVANGELISM

We remember seeing "five principles in personal evangelism" well stated in five words, each beginning with the letter "C", and, therefore, easily remembered. These principles are: 1) *Confidence*—the outcome of free acquaintance; 2) *Confession*—the mutual result of more intimate friendship, when bars are lowered and hearts bared; 3) *Conviction*—that conviction of sin which ensues when a person realizes there is a quality of life superior to his own, a life well pleasing to God, the lack of which he frankly recognizes to be his own fault; 4) *Conversion*—the radical change of values brought about in the heart by the Holy Spirit; 5) *Continuance*—the life-long process of growth in grace. Every pastor is expected to be increasingly expert in personal evangelism. He will be wise, therefore, to give serious attention to these principles.

* * *

IF?

We have again noted in our city a multitude of outdoor signs, which tell passersby to vote "Yes" for Sunday movies. We haven't seen any good reason given for such a vote. It is evidently taken for granted that many voters do not need or want any reason for supporting such a commercialized business on the Lord's Day. Besides, we have seen no advertisements asking people to vote "No". Citizens who favor the Fourth Commandment don't seem to be spending much money or effort to keep the Sunday movies out.

We were greatly interested in reading a splendid editorial in the *Allentown Morning Call*, one of the few Pennsylvania dailies with the grace and courage enough to oppose this invasion of the sanctities of the Lord's Day. Those who know our good friend, Elder David A. Miller, are not surprised at the attitude of the *Call*, which infers pointedly that if that city votes for Sunday movies, it will be the fault of the 60,000 professing Christians in Allentown who fail to live and vote in accordance with Christian ideals. Can anybody tell us who will really be benefitted by tearing down one after another of the old safeguards and yielding to the spirit of worldliness? Are the advocates of a supposed "liberalism" making this a safer and better world for their children and other people's children to live in? If only the men and women of our Churches performed their civic duty like Christians, there would be no doubt of the outcome. That outcome is in doubt, as we have said before, because some who profess to be followers of the Lord Jesus Christ will vote like pagans. The Church members of Pennsylvania are certainly on trial.

AN ASPIRING GOVERNOR

The Governor of Massachusetts is ambitious. He says so with entire frankness, publicly referring to the time when he shall hold "a higher office". Thus he becomes a figure, not merely of local concern, but of national importance.

There are people who, rightly or wrongly, believe that a good many other adjectives, not complimentary, could be applied justly to Mr. James M. Curley.

Some say that he is ruthless, never hesitating to oust a thoroughly competent and faithful officer to make room for one of his servile henchmen. Some say that he is mercenary, always managing when holding office to accumulate a great fortune. Some say that he is untruthful, pitting his unsupported word against the sworn testimony of many reliable witnesses. Some say that he is silly, displaying an almost insane love for silk hats, gold braid, brass bands, body-

guards, banquets, parades and other manifestations of vainglory.

Whether these adjectives are appropriate or not, it certainly is correct to say that he is aspiring. And for what "higher office"? Ah, there's the point that concerns not only the Bay State, but Pennsylvania, California, Florida and every other part of the country. A senatorship would be a promotion and undoubtedly he desires that. But is a senatorship all? Probably not. It is currently believed that the presidential bee has long been buzzing in his bonnet. He was mentioned for the vice-presidency in 1932, and it is probable that he would accept the nomination in 1936. This is not because he has any desire to perform the inconspicuous duties of the vice-president, but because he knows that with a president in uncertain health there may be any day a step into the White House.

So watch the ambitious Governor.

—G. E. H.

The Thoughts of Justus Timberline

"If We Can't Fix It"

I'm one of those people who believe in signs—up to a point. I believe in 'em enough to keep my eye open for signs that are out of the general run, because the queer signs may have more than their surface meaning.

Over a general repair shop in a nearby town is this bit of advice: "If we can't fix it, throw it away!"

Good advice? It is if the people inside the shop can make good on what it claims.

At least they have complete faith in their skills. Yet they don't make the common mistake of openly claiming that they do better work than their competitors. That seems to me always a blunder, because, while it can't be proved, it makes for unpleasantness among craftsmen.

And, anyhow, the saying of the sign is effective because it says all that the boldest boaster could say, yet it gives no offense.

But I've been thinking of a deeper meaning to the sign. Not many advocates of this or that social idea can resist the temptation of comparing it with others.

Communists say their theory is better than capitalism, socialism, or any other socio-industrial order.

Socialists put communism and capitalism far below their own scheme of things.

Capitalism's defenders have a particularly positive way of attacking the other systems they spend more energy on than that in explaining the superiority of capitalism.

None of these propagandists can really prove their case, for, while each has its values, every system has faults. Abuses and injustices and waste are there, and which system produces the worst is largely a matter of arguing in disputed terms.

But, to my notion there's one system that can use the repair-shop sign without fear of being challenged.

I mean the Christian faith and teaching; including, of course, its operation wherever and whenever it is professed.

The champions of real Christianity may say, of any world-difficulty, "If we can't fix it, throw it away."

They are able to say that about broken and disabled individual lives, and they believe it applies also to communities and whole societies, to states, and to nations and to the world.

I know it's a large order, and one not to be filled by prayer meeting methods alone. It calls for every form of skill, training, and wisdom, for patience and courage. But, with these, it can fix any human breakdown that is in any way fixable.

And the big reason is in the Christian motive.

Smart speakers and writers talk about religion being, after all, no more than "en-



lightened selfishness" but they miss the point.

The true Christian motive puts the other man's interests squarely up to me, on the basis of relationship. He's my brother, because we are children of one Father; and I am bound to look out for him, even at risk to myself. To me "brother" means a lot more than "comrade," "partner," "customer," or even "neighbor."

Oh, yes; I know it isn't generally done. But I also know that where it is done it works. It fixes the broken spring which has disabled unselfish purpose. It fixes the lopsided vocabulary which forever puts "I" in the foreground. It fixes and changes the foolish desire for profit, credit, glory, so that it becomes first of all a desire to get good things done, and well done.

Any people which would work as hard

THE BRIDGE YOU'LL NEVER CROSS

It's what you think that makes the world

Seem dull or bright to you;
Your mind may color all things gray
Or make them radiant hue.
Be glad today, be clear and wise,
Seek Truth amid the dross;
Waste neither time nor thought about
The bridge you'll never cross.

There's useful work for you to do
With hand and brain and heart;
There's urgent human service, too,
In which to make your part.
Make every opportunity
Worth while, and not a loss;
The best is yours, so do not fear
The bridge you'll never cross.

If life seems drab and difficult,
Then face it with a will;
You do not have to walk alone,
Since God is with you still.
Press on with courage toward the goal,
With Love your shield emboss;
Be strong, look up, and just ignore
The bridge you'll never cross.

—Grenville Kleiser.

to practice Christianity as the Russians have worked to establish Communism would meet almost as many difficulties; but the purer the Christianity, the better it would work—which is exactly what can't be said of Communism.

The Danger of Going to Church

An evangelist of my younger days had a sermon which chilled me to the marrow, the first time I heard it.

The text I've clean forgotten, but the subject was "A Religion of Routine," and one remembered passage in it still has power to quicken my pulse.

He was describing the ordinary Church member, who was always in his place on Sunday. Of course he meant to show how easy and how deadly that could be.

The preacher had a great shock of reddish-brown hair, and he ran his left hand through it with every sentence, as he repeated, in increasingly-accented rhythmic tones, "He goes to Church and home again; he goes to Church and home again; he goes to Church and home again; he goes—" until his hearers' nerves became to tense that some could scarce keep from outcry, and then, with a dropping of voice and hand and head, he spoke the slow words of doom—"un—til—he—died!"

I suppose it was good revival preaching. For the moment, certainly, it was effective. Into the hush that followed his final period no sound of breathing came, and the stillness ended in a general sigh of awe and fear.

But I was not satisfied; and I'm still unconvinced. I know well enough that people can go to Church for years and seem to be no better for it; but, after all, going to Church is not a crime.

Other people besides my evangelist manage to give the impression that Church-going is the chosen disguise of hypocrites. You can hear that in almost any smoking room.

But the critics forget that a disguise openly put on is no disguise whatever. If every Churchgoer is a hypocrite, then all we need to do, to escape being victimized by him, is to remember always that he is a Churchgoer. Beware of all such!

Besides, what's the use of being a hypocrite if you can't make anything by it? I don't know twenty men in our town who could possibly expect to profit in business or any other way, just because they go to Church.

Going to Church may be no proof of religious character, but my observation is that it is at least what the lawyers call corroborative evidence.

Most people of my acquaintance go to Church because they want to go. They don't get large values out of it every Sunday; maybe because they don't expect 'em often enough. And yet they keep on going.

They pay for it. They take on jobs that your non-Churchgoer would think pure drudgery. They give up time to these jobs during the week, when they might be at their radios or out at the movies or playing bridge or just driving around.

No; I can't turn thumbs down on a man

because he goes to Church. I want him to find something there, and have something find him, of course.

He could go to Church all his life, I know, "un—til he died!"—with the generous supposition that he then went straight to hell.

But that's not the way of it, usually. He may miss some chances to give religion all there is of him, and he may try to be a Christian, as my uncle used to say, "in my poor weak way;" but he's usually neither a fool nor a scoundrel.

I expect to meet a lot of him in heaven.

HOME MISSION DAY MESSAGES

WHAT ARE YOU GOING TO DO ABOUT IT?

Rev. Charles E. Schaeffer, D.D.

The ominous fact that the income for Home Missions has been steadily declining should give occasion for very serious reflection on the part of the ministers and members of the Reformed Church. The reason for this slump in benevolent giving lies much deeper than the incidental thing which we call the depression. The depression is too often used as a smoke screen for the real cause that underlies the apathy of our people. It lies in the spiritual fibre and fabric of our constituency. In America, religion is carried forward on the principle of voluntarism. No coercion, no pressure from without can be applied. No legal measures can be employed to compel people to support the work of the Church. Where the Church is State-controlled and State-supported, the case is different. But in America we believe in and adhere to the policy of a total separation of Church and State. The State is supported by taxation which the law stipulates must be paid. But in the affairs of the Church the principle of voluntarism obtains. This involves at once an element of strength and of weakness. It involves a tremendous risk. It reveals a high degree of confidence in human nature that it will always do the right thing.

Voluntarism is based upon two fundamental presuppositions.

The one of these is **intelligence**. Freedom always presupposes a reasonable degree of intelligence on the part of those who exercise its prerogatives. To govern themselves people must at least be moral agents, intelligent beings. A democracy is never a success where ignorance and barbarism prevail. There you need autocracy, imperialism. If the ultimate authority rests in a group of unintelligent people, you will get anarchy and the ultimate downfall of government. This same principle obtains in the Church. Voluntarism is vicious where the people lack knowledge, where they remain uninformed with respect to the larger program and wider mission of the Church. The great causes of the Church, I fear, are not presented to our people in a manner to challenge their interest and support. These causes do not seem to grip their imaginations nor arouse them to action. The people remain callous to our appeals because their consciences have not been fertilized by facts and by faith in the essentials of our religion. This matter of creating an intelligent constituency that will properly react to the needs and claims of the work of our Boards is a far more difficult task than one would suppose. The whole educational system of our denominational life needs to be re-thought, re-studied, re-applied. The recovery of the missionary mind is a paramount necessity. It has been lost, it has been eclipsed. Other interests have crowded out the missionary impulse and passion.

Therefore, we must begin way back with the children in the Kindergarten, through the primary and the other departments of the Sunday School, in the Cate-

chetical Class, in the organizations of the Church, from the pulpit, in pastoral visitation,—through all these avenues we must educate and train our people in the basic elements of the Church's life and program. We have fallen down on this job. We have saturated and surfeited our people with moral mandates and ethical essays, we have discoursed profoundly on present day economic and political conditions, but we have passed by the more vital and creative and dynamic elements which really constitute the essence of our religion and the mission of the Church of Christ.

The second presupposition in a scheme of Voluntarism is **loyalty**. Freedom is not license, it is not liberty to do as one pleases, unless one pleases to do what is right. Voluntarism does not mean the abolition of law. The difference between autocracy and voluntarism is not that one proceeds by force of law and the other operates without law. The difference is this: that in the one case the law is imposed from without, while in the other it is self assumed. Voluntarism is not lawlessness, not a repudiation of discipline, but a ready, a willing and a free acceptance of the restraint and the discipline which the achievement of the higher ends and purposes demand. This makes for loyalty—which Josiah Royce calls "the soul of religion". Now, I submit to you that there is a woeful lack of this higher loyalty among the constituency of our Church. This loyalty does not always exist among our ministers. Every man does that which seemeth right in his own eyes. We are individualists—whereas loyalty demands not only group consciousness, but group coherence. We come together in our Church courts, in the judicatories of

our Church, and we unitedly pass action, and then go away and do as we please. The esprit de corps is wanting. This lack of cohesion has been the weakness of our Church. We can never get united, concerted, whole-hearted, unanimous action on any proposition in the Church. This sense of loyalty does not always exist among our members. It shows itself in their poor attendance at Church services, in their apathy, their unconcern, their lukewarmness to the work of the Church. They feel no sense of obligation. The sense of responsibility has faded out. The sense of fellowship is dimmed. Fellowship is the tie that binds, but too many of our people do not appreciate the fact that believers in Christ form a common bundle of brothers, and what concerns one concerns all. The Communion of Saints is no longer the vivid fact among our people as it once was when those great words were written into our Creeds. Then men believed that the strong should bear the burdens of the weak and that if one suffers, all the members suffer with it.

This brings me now to the practical application which I wish to make. Due to the fact that our people have failed to support the work of Home Missions, the Board has been forced to do a number of things which should cause all of us great concern.

First of all, the **expanding work of the Church had to be arrested**. No real new work has been projected for the last five years. This is tragic and pathetic. The history of the Church shows that from the very beginning its life depended upon its expansion. The early Church would have been throttled at Jerusalem had it not adopted a policy of expansion. It is of the very nature of the Church to enlarge its tent, to strengthen its stakes, to break out to the North, the South, the East, the West. When that ceases, the Church has left its first love, it has lost its Pentecostal mission. The Church that has no program of expansion will not remain static, but it will lose ground. It will become less and less. This will, of course, have its damaging effect upon every agency and activity of the Church. It will affect our Seminaries, our foreign work and all our other benevolent institutions.

Second, we had to **force missions to go to self-support before they were able to do so**. Thus we crippled them in their activities. We had to reduce appropriations to a minimum. We reduced the number of missions and missionaries, we reduced the staff. We once had a man on full time in our Rural Work, another in our Immigrant Work, another for our Department of the East and the work of Social Service, still another in the field of Evangelism. We had a full time man for the Church Building Department. We had Superintendents in every section of the Church, and the work prospered—new missions were added at the rate of 12 to 15 a year, new Churches were built at the rate of from 10 to 15 a year, and then the support of this work began to subside, until today there are only two men left in the general office and two in the field and, of course, these great interests can



St. Martin's Reformed Church,
Vegreville, Alberta, Canada

no longer be conducted as they once were.

Third. But there is even a still more pathetic side to this dark picture. The Board has been unable to pay its comparatively few missionaries in full, until today the salary arrearages total \$125,000. At the present rate of giving, these arrearages will never be paid. The Board is at its wit's end. It has tried every conceivable method to raise money. It launched the so-called Debt Redemption Campaign, which resulted in the subscription of \$300,000, and the payment of \$150,000, all of which went to pay obligations in the banks. Last year the Board made a special appeal for \$1.00 per member on Home Mission Day to pay these back salaries. We received \$21,500, which helped, but in the meantime the apportionments have again dropped so that we owe quite as much on these salaries as we did a year ago. We are obliged to do something special again this year. Home Mission Day comes on November 10. This year we are not printing an Order of Service, simply a small folder giving information for distribution among our people. Perhaps pastors and superintendents prefer to get up their own order of service. We are again appealing for a dollar per member and to facilitate the raising of this, we are providing coin cards holding a dollar, and asking that they be distributed among the members. We are also sending out some Home Mission Day envelopes for promiscuous use. Now, not everyone can give a dollar, but we believe there are 125,000 members in our Church who could do this if they would. The Synod of the Northwest a few weeks ago took the following action: They ask every minister in the Synod to make a personal contribution of \$5.00 and secure through a house-to-house canvass, an average of 50c per member. I have every reason to believe that the Northwest Synod will greatly surprise us by the offering they will raise this year.

Now it seems to me that our love for the brethren, this common bond of fellowship in the ministry of the Gospel, should prompt every minister to do his utmost to lift this burden from the shoulders of our Home Missionaries. Last year we had less than 400 congregations that responded at all. Now I submit to you that out of a total of 1,700 congregations, that number is pitifully small. Not a penny from 1,300 congregations. The minister even did not give anything, the leading elder did not give anything, the Sunday School superintendent gave nothing, the Missionary Society gave nothing. Is it nothing to you that your brother ministers are in desperate need and you shut up your compassion from them? Remember, this is not a hand-out to them. This is a debt we owe them. They have earned it and deserve it and we have failed to provide it.

I think the worst thing that has entered into the psychology of our present civilization is the remarkable ease with which debts are being repudiated. The nations are repudiating their obligations; they never expect to pay their debts. Corporations, banks, building associations, individuals are seeking how to repudiate their debts. Churches and Church members are trying to do the same. As long as we have unpaid apportionments and our Home Missionaries are unpaid, we have not discharged our obligations, and if we put forth no effort to pay these obligations, we are repudiating our debts and there can be no blessing upon our work. When Zacchaeus was converted he said, "If I have defrauded any man, I will restore him four fold." And Jesus said, "Today is salvation come to this house." But there can be no salvation without restoration.

This is my appeal to you today. It is an appeal for our brethren in the name of the God and the Church which we profess to love and serve. What are you going to do about it?

AS A BOARD MEMBER SEES IT

Rev. Purd E. Deitz

One might appeal to many motives in asking for more generous support of our Home Mission program,—the integrity of our denomination, the pride of Kingdom expansion, compassion for those who suffer because of insufficient support, the desire to bring a better dowry to the united Church, and the like; but I should like to set before the Church this conviction that animates the members of the Board and leads them to go forward in faith. The work of Home Missions is God's work. It is not merely a matter of buildings, plans, salaries, financial obligations; it is the winning of human lives to the Way of Life, the sweetening of the polluted streams of human conduct, the ennobling of souls through worship and service. Without the steady, encouraging hand of the denominational Board, our missionary enterprises could not have been established or fostered. They still need that care today, if God's work is to go on, and in simple justice to those who, unnoticed often and always unassuming, do their faithful tasks for Him, day in and day out, we dare to hope that the people of the Reformed Church will respond with prayers and gifts.

HOME MISSIONS TODAY

Rev. Wm. F. DeLong, D.D., Treasurer
Board of Home Missions

We cannot read the story of Home Missions from its very beginning up to the close of the 19th Century without being thrilled by its noble achievements. It was a great work well done. We then spoke of frontiers and pioneers. But today the geographical frontier is gone. No longer any opportunity for pioneer work such as was done by our forbears. Some say, "Have not Home Missions had their day and ought they not to cease to exist?" It is true that Protestant Christianity has spread itself over these entire United States. But because of changed conditions there is as great a need for Home Missions today as at any time in the history of our country. Home Missions is engaged in a much larger task than mere preaching, important as that is. This larger view of Home Missions means the meeting of all human needs. The task of the Home Missionary is greater today than it was 50 years ago because of our changed conditions due to the onward march of civilization. In thinking of this larger view we quote from "Home Missions Today and Tomorrow": "The Home Mission field today differs in almost every essential particular from that field a century or even a generation ago. People who on the one

hand do not comprehend the great changes which are going on in the life of America, or who, on the other, do not understand the modifications of method and policy which the Home Mission enterprise has adopted in order to meet changing times, are sure to have a very wrong impression. The imperative demand is that we not only keep up to date with the world in which we live, but also that we recognize the fact that the Home Missionary enterprise is a living organism and not a dead exhibit in some museum."

Today the frontier for Home Missions very largely is in our large cities, especially in our great industrial centers. In those places we have people from every country on the globe. These changed conditions bring new problems which are largely of a social, moral and spiritual nature. They must be met and solved by the Christian Church. This is a part of the home missionary task.

During the past five years these problems have rather increased than decreased. The Church, however, did not have the means to meet and solve these problems. The Church in the Home Mission enterprise has hardly been marking time, perhaps she has slipped.

The Reformed group of the Evangelical and Reformed Church has had a share in this work, a work of which the Church may be proud. Because of conditions the work for the past five years has not been moving forward, frequently it has meant retrenchment. The writer believes that the time has come to turn about face again and move forward. But before any forward step can be taken there are some repairs that must be made. The house must be set in order. Those who have given their time, yea their very selves, should be paid that which is due them. The laborer is worthy of his hire.

The month of November is Home Mission Month. May the Church give her attention to this very fundamental cause. We speak of 350,000 members in the "R" group of the Evangelical and Reformed Church. Is it not possible that one-half of that number could spare one dollar in November for Home Missions? I believe that could be done. If that were done all the missionaries could be paid all that is due them and a nice balance used to reduce the debt very materially.

May we move forward like a mighty army in November and do this one thing!

KINGDOM BUILDERS

Rev. John C. Horning, D.D.

The great Empire Builder, Cecil Rhodes, once said to General William Booth, the founder of the Salvation Army: "You have the best of us after all. I am trying to make new countries. You are making new men."

"We are blind until we see,
That in the human plan,
Nothing is worth the making if
It does not make the man."



School Children at Duff, Sask., Canada

Why build these cities glorious
If man unbuilt goes?
In vain we build the world unless
The builder grows."

Today we hear much about building a new world, a new social order, new cities, new communities, new homes. That claims our best efforts. But the secret source of a new collective life is a new individual life. Man is the unit of all corporate life. In the building of a better manhood and womanhood we are building a better neighborhood, state-hood, nation-hood—a new world.

That is the mission of the Church of Jesus Christ. We plant new Churches in new and needy communities in order to build the Kingdom into the life of the individual, home and society.

The missionaries of the cross, the ministers of the word are the foremen in this process of Kingdom building. The Reformed branch of our Church has 150 Kingdom foremen in 175 communities projecting this program of Kingdom building. These leaders in our Home Mission enterprise are indispensable. Through these years of stress and strain they have borne an unequal share of the burden of financial shrinkage. Their support in varying parts comes from your Board of Home Missions. Your Board owes the missionaries an average of one year's arrearage in salaries.

An offering from each member would lift the load and brighten the hearts and homes of 150 missionaries. Hold up the hands and cheer the hearts of these Kingdom builders by remembering them on Home Mission Day!

GLIMPSES INTO THE WORK OF A HOME MISSIONARY

Rev. Howard F. Loch, Pitcairn, Pa.

A remarkable spirit of loyal co-operation and volunteer service manifests itself in the Mission at Pitcairn, Pa.

With the unemployment situation hitting so many of our members, there came an opportunity for the unemployed to dig their own coal free at some of the abandoned mines in this vicinity. A good many men dug their own coal. Then some of the men suggested that they dig coal for the Church. This offer was gladly accepted. Several men dug coal for the Church in 1932, 1933, and 1934. For these three years practically all the coal used to heat the Church was secured for the cost of hauling, and that cost was small, since the mines were nearby.

Volunteer service has taken care of the firing of the Church furnace for seven years. One man did this himself for three years. Then when conditions in his own home prevented him from continuing, other

men began taking turns at this work. Usually one man fires for a month. Already, eight men have volunteered for the present winter season.

Each fall a Church-cleaning is held on two days. The men clean the windows and the lights. The ladies clean the floors, pews, chairs, and furnishings.

The pianist, choir director, financial secretary and treasurer serve without any remuneration.

The only salaries paid in this Church are to the minister and to the man who does the weekly cleaning. Volunteer cleaning had been tried, but did not work out so satisfactorily.

Monthly, and sometimes weekly, Church bulletins are mimeographed and distributed to the homes of our members by young people, occasionally by adults. This method saves the cost of postage and at the same time gives young people an opportunity to render some service. At present a card is being distributed each week to every home by this volunteer service.

During these years when our people have had small income, this volunteer spirit has enabled our Church to pull through on a very modest budget. Yet the financial support has not been forgotten, for the congregation is now in the midst of a ten-week Tithing Campaign, with many of our members tithing their incomes.

The Religious Bookshelf

By DR. HENRY SMITH LEIPER

Hitler: Twentieth Century Mohammed and His New Religion

The autumn bookshelf is always well filled. But few books on it appeal simultaneously to Protestant, Catholic and Jew, the likeness of whose basic convictions is not as clear as it should be.

On my way back from my annual visit to Germany I have been reading a book that does so appeal. It comes from the pen of Mr. George N. Shuster, able Catholic journalist, managing editor of "The Commonweal." His "Like a Mighty Army," describes the struggle now going on in Nazi Germany whose go-down-deepest, stay-down-longest, come-up-muddiest scholars are busy trying to force upon the Churches a new religion of race-state-myth worship. Brilliantly and instructively, Mr. Shuster explains the Hitlerite effort to weld patriotism and religious devotion into one passionate loyalty embracing the whole man. (D. Appleton-Century Co., \$2.)



Dr. H. S. Leiper

the Jewish—then a fourth, generally characteristic of people who called themselves Neo-Pantheists, believing in some sort of "World Soul,"—or the old pagan deities. The fifth group was made up of the people who couldn't decide what to call "the void where God had previously been." To these varied religious attitudes, the religion of Hitlerism might be called an attempted common denominator. Indeed, the author ingeniously discovers, I think somewhat

major portion of the book is devoted to describing vividly what has been going on in the last three years. As an example of the consequences of teaching that the Jew is a racial menace, Mr. Shuster points to the way in which the German burgher ate up the anti-Semitism of the Hitler movement. "It provided him with a target easier and safer to aim at than France or a recalcitrant business cycle."

There is no other adequate explanation of what happened, I verily believe. "It was a madman's perfect alibi" although possibly it was not uttered by madmen but by Dr. Goebbels, the "Mahatma propaganda," who took to heart Hitler's maxim that you can hardly exaggerate the amount of lying necessary to lead the German people where you want them to go. Modern Germany is no exception to the psychological principle that if you say a thing often enough, you will probably come to believe it. The Russian-trained Rosenberg, official Nazi philosopher, whose chief book is obligatory reading for all good Nazis, teaches man is a distillation of his ancestry and God is he who steadily reveals himself in the ancestor-man sequence. . . . German civilization will become great if it incorporates the God whom it is capable of evoking. God must be made the cosmic Nazi!

Therefore, all instruction of youth is to be controlled by this new religious outlook, not only in the schools but insofar as the party can achieve it, in the Churches of the two dominant confessions. Dr. Shuster tells briefly the story of what happened as Protestant and Catholic Churches have resisted this prostitution of religion to the state. He expects from one to five years more of definite Nazi promotion of a view of life which denies the very assumptions upon which Christian civilization is based. It constitutes a major modern danger to religion. But he does not despair. "If, however, for a few years the Church can be loyal to itself preferring a thousand sacrifices to one compromise, there will be a resurrection of belief such as has not been witnessed in hundreds of years."

MIRACLE

A day
Of humid heat;
A brooding haze of gray
Hangs low upon the stream,
Cicadas rasp,

A gleam
Of white flares up,
A heron takes its flight
In lazy graceful curves
Against the green of distant shore—
And suddenly
The day is beautiful!

—Grace Harner Poffenberger

arbitrarily, in Hitler personally a certain quality characteristic of each one of the five attitudes described, even of the last. For Hitler takes after those who have done away with God, since his "acrobatics with ethical principles" are bound to work out in sweeping denials of what has hitherto been regarded as axiomatic in human belief and conduct.

The Hitler creed reposes upon a basic trinity of ideas: "In the beginning God created a race," and "Christ is a teacher of eminence provided he is thought of as the Teutonic race has thought of him."

The practical consequences of this theory are much easier for the ordinary reader to appreciate than the theoretical principles out of which they spring and the

Granted our offspring are permitted "the luxury of history, long after the political activities of National Socialism have ceased to interest anyone," the world will have to reckon with this revived Caesarism, says Mr. Shuster. Many who are not really interested in it would be if they understood what has happened. To make that thing clear is the task which this author has set himself. The reader will find him clear, explicit, factual. He makes no attempt to produce a scholarly history and his partiality is "cheerfully admitted." "The Hitler religion I do not relish and doubtless this fact will not be hard to discern." And it isn't! Yet, knowing Hitlerism from careful observation at first hand, I think the author succeeds in his attempt to be objective and fair.

Mr. Shuster thinks post-war Germany manifested five important religious attitudes: the three that one would expect—namely, the Catholic, the Lutheran and

NEWS IN BRIEF

ATTENTION! BOOK NUMBER CONTEST

The "Messenger's" annual Book Number will be issued on November 28, and we aim once more to feature the contest which has aroused so much interest among our readers in recent years. We desire to publish again a few letters from men and women of the big "Messenger" family which tell us in YOUR way, and from YOUR point of view, **WHAT BOOK YOU HAVE READ DURING THE PAST YEAR THAT YOU HAVE ENJOYED THE MOST, THAT HAS HELPED YOU THE MOST, AND THAT YOU WOULD MOST LIKE OTHERS TO READ.** The "Messenger" offers a prize of \$5 for the best letter of **NOT MORE THAN 200 WORDS** on the above suggestion. Books will be given to the writers of the letters ranking second, third, fourth, fifth and sixth. All such letters must be in the Editor's office by November 12. (Name of titles, authors and publishers must be given at the top, but will not be counted in the 200 words.) Write plainly on one side of a sheet and give an assumed name to your article, giving your name and address on a separate sheet. Will you, in this way, help to "pass on" the best books to other readers? There are many who say that they have been inspired to read good books by the suggestions in this Book Contest in the "Messenger". The time is short. Won't you do it at once? We greatly covet your cooperation—and do it within 200 words!

BOWLING GREEN ACADEMY

The road seems a little jolty just now, but we are glad to make record of the two contributions received during the past week. \$5 from the Ellen Gutelius W. M. S. of Salem Church, Harrisburg, Pa., per Mrs. T. E. Jarrell, Treasurer W. M. S. G. S., and \$1 from Miss Minnie P. Deardorff. Total \$6. A grand total of \$96. Unless our Bowling Green Academy friends respond more promptly, we will soon be in the red. Please make all checks payable to Dr. Paul S. Leinbach, 1505 Race St.

CHANGE OF ADDRESS

Rev. Karl Benkendoerfer, Em., from Marissa, Ill., to Addieville, Ill.
 Rev. Daniel G. Bodor, from East Chicago, Ind., to 3036 Globe Ave., Lorain, O.
 Rev. F. Brennecke, Em., from Philadelphia, Pa., to Lingle, Wyo.
 Rev. G. F. Hahn, from Bay, Mo., to 3347 Mannheim Rd., Bensenville, Ill.
 Rev. E. Hardt, Em., from R. R. 4 Clarksville, Iowa, to Clarksville, Iowa.
 Rev. Alvin P. Hilgeman, from Xenia, Ohio, to 646 W. Circle Drive, Dayton, O.
 Rev. Jul Reichert, from Lockhart, Tex., to R. R. 2, Eddy, Tex.
 Rev. Paul Reichert, from Walla Walla, Wash., to R. 1, Peotone, Ill.
 Rev. A. Romanowski, from Dallas, Tex., to Rowena, Tex.
 Rev. W. H. Sabbert, from Moscow Mills, Mo., to Blackburn, Mo.
 Rev. Edward L. Schlingman, from Baltimore, Md., to Ottsville, Pa.
 Rev. K. L. Schneider, from St. Louis, Mo., to R. R. 5, Box 891, Webster Groves, Mo.
 Rev. R. A. Shontz, from Stoyestown, Pa., to Hyndman, Pa.
 Rev. Askan Stueler, D. D., from Western, Nebr., to Annandale, Minn.
 Rev. G. Yiehe, from Slinger, Wis., to Baden Sta., R. R. 14, St. Louis, Mo.
 Rev. Paul Wiegand, from Duff, Sask., Canada, to Brown, Man., Canada.

The Thanksgiving Number will be issued Nov. 21, and the Annual Book Number Nov. 28.

Rev. F. C. Rueggeberg of St. John Church, Baltimore, Md., has resigned to accept a call to Dallas, Texas.

Miss Harriet C. Kleckner, daughter of Mr. and Mrs. Claude Kleckner of Allentown, and student of Cedar Crest College, is recuperating at her home after an operation for appendicitis.

The "Messenger" representative in Carlisle Classis reports that Rev. R. R. Jones, of the Landisburg Charge, has sent in 12 new subscriptions, and the field now has 20 homes receiving the "Messenger" regularly each week.

Rally Day was observed Oct. 13 in the First Church of Pottsville, Pa., Rev. L. M. Fetterolf, pastor. The services were very well attended and a fine program was given which included a play by the Juniors of the S. S., entitled, "His Book."

It seems very good around the Schaff Bldg. to see once more the beaming countenance of Dr. Arthur V. Casselman. We fear we shall see him seldom, however, because of multiplied engagements to tell about what he has seen on the other side of the world.

There was an attendance of 753 in the S. S. of First Church, Canton, O., on Oct. 20. Several sets of dimmers, used in regulating the lighting of the Church, were dedicated Sunday evening. They were presented by the Neher Class.

The first lecture of the Youth Forum, sponsored by the Stark County People's Council, was given Oct. 29 at 7:30 in Trinity Church, Canton, O., Dr. H. Nevin Kerst, pastor. Registration fee for the 4 forums is \$1. The first speaker was Dr. Roy A. Burkhardt, of Columbus, O., on "Religion in this 20th Century."

Holy Communion was observed in St. Mark's Church, Allentown, Pa., Rev. C. D. Kressley, pastor, on Oct. 6. The Ladies' Aid Society and the S. S. have paid into the treasury of the Church the sums of \$20 and \$40 respectively, to be used toward the purchase of coal.

Immanuel Church, Indianapolis, Ind., Rev. H. F. Weckmueller, pastor, had Dr. Edward H. Kistler as guest preacher on Oct. 20. A Father and Daughter Banquet will be held Nov. 20. The Tithing Campaign is still bringing in substantial increases in offerings. 84 scrap books made by the Junior Department last summer were distributed to various children's institutions.

Our Charge in Tremont, Pa., Rev. John K. Wetzel, pastor, has been doing some very commendable things recently. St. John's, Newtown, and Salem, Donaldson, have repaired and repainted their buildings. St. Peter's, Tremont, has made extensive alterations and improvements to its auditorium and observed 25th anniversary of its present building with a week of unusually successful services.

Dr. U. O. Silvius, pastor of St. Matthew's Church, Philadelphia, Pa., will celebrate his 45th anniversary as organizer and pastor of St. Matthew's on Nov. 3. Dr. Louis Kunst, of Lancaster, will preach morning sermon, and Drs. C. A. Hauser and Louis Kunst will be the speakers at the evening service. Members and friends of the congregation are most heartily urged to attend these services.

The Fall Dinner and Ladies' Night of the Social Union of Philadelphia and vicinity was held in Trinity Church,

THE REV. VALENTINE RETTIG

The "Messenger" has been advised by the Rev. Richard Rettig of the home-going of his beloved father, Rev. Valentine Rettig, of Juneau, Wisconsin, on Wednesday, Oct. 23. An account of the life and labors of this faithful minister will be given later.

Broad and Venango Sts., Tuesday evening, Oct. 29, at 6:30 P. M. Charles S. Edmunds, Esq., teacher of the Beacon Bible Class of Heidelberg Church, and son of the first president of the Social Union, was the speaker.

The Leadership Training program of Zion's Church, Greenville, Pa., Dr. Paul J. Dundore, pastor, has been launched for the winter months. At present the congregation has an enrollment of 50 in different Leadership Training courses; 18 in Community School and 32 in 2 congregational classes taking "A" series courses. The Community Leadership Training School, of which the pastor is dean, has an enrollment of 82.

The date suggested and quite generally agreed upon for the Kingdom Roll Call in the congregations is Sunday, Nov. 24. Many congregations will begin it and carry it through as far as possible on that day. Local conditions in a few places make a change of date desirable. Zion's Classis, with congregations in and about York, Pa., has chosen the following week, beginning Dec. 1, because of the Community Chest Drive the last week of November.

In Christ Church, Alexandria, Pa., the newly elected pastor, Rev. Guy J. Moyer, was duly installed on Wednesday evening, Oct. 16, by the Classical Committee, Revs. H. D. McKeehan, J. W. Yeisley and W. R. Yocom. Holy Communion was observed Oct. 13 with a good attendance. Christ congregation will be the host to the Juniata Classical W. M. S. on Nov. 2. Plans have been made to begin a Community Leadership Training School on Nov. 1, with sessions held in the Reformed Church.

On Sunday, Oct. 13, Frank F. Fischer, a graduate of the Theological Seminary at Lancaster, was ordained in his home Church, the Milton Avenue Church, Louisville, Ky. The committee of Kentucky Classis consisted of the Revs. John W. Myers, chairman, C. F. Kriete, D.D., and Elder Philip Gagel. Rev. Mr. Fischer has received a call to the Beaver Charge, Clarion Classis, Pittsburgh Synod. His address is Monroe, Pa. This is the second young man to enter the ministry from this congregation in recent years.

At least \$5 a week can be saved by any Church that customarily uses a four page bulletin each week. The Layman Company, 730 Rush Street, Chicago, offers this saving when using their four page bulletin. Two pages are printed with a Stewardship message, and two pages are left blank for local announcements. The company suggests that Churches conduct a five weeks' or ten weeks' course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing tracts at 20 cents. Please mention the "Messenger", also give your denomination. The Layman Company, 730 Rush Street, Chicago.

Phila. Classis is counting on a large and enthusiastic attendance at the Supper Conferences of Church Workers, to be held in Trinity Church, Phila., and at Ursinus College, Collegeville, on Thursday evening, Nov. 7. In Phila. Dr. Paul S. Leinbach will preside, Rev. Purd E. Deitz will have charge of an Exhibition Canvass, and the address of the evening will be given by Dr. A. V. Casselman, who has just returned from the Orient. In Collegeville the Canvass will be in charge of Dr. Wm. E. Lampe and the address will be by Rev. Alfred Nevin Sayres. Both meetings will be of a high order.

The Festival of the Harvest was held at Trinity Church, Gettysburg, Pa., Sept. 29. Canned goods and vegetables were brought to the Church and sent to the Hoffman Orphanage. Rally Day and Holy Communion were observed Oct. 13, with large attendances at all services. Attendance at Communion was nearly as great as that at Easter. The Hoffman Orphanage family were guests of members of the Church in their homes for dinner. This is the second time Trinity has shown its hospitality in this manner and it may become an annual custom. The 145th anniversary of the Church was observed Oct. 27 with Dr. Paul S. Leinbach as guest preacher at evening service. The anniversary proper will be held Nov. 3.

In First Church, Philadelphia, Rev. G. H. Gebhardt, pastor, October is "First Church Forward" month, including Rally Day, Communion and Reconsecration, Visitors' Day and Family Day. On Young People's Night, Oct. 20, the pastor read his reply to the President's letter to the clergy. Dr. Schaeffer addressed the first fellowship supper gathering on Oct. 30, when new members are welcomed. 41 new members were received during the year, in addition to the accessions through the merger with St. John's, 86, bringing total membership to 709. The Players' Guild will present "The Servant in the House," by Chas. Rann Kennedy on Nov. 12, with the pastor in the title role, October issue of the "Christian Century Pulpit" contains the pastor's sermon on "Christ, the Power and Wisdom of God." Offering Oct. 13 totaled nearly \$800; communicants numbered 383. The splendid choir will give their first sacred concert of the fall on Oct. 27, with a special organ recital by Allison Rodman Drake, minister of music at First Church.

Milton Avenue Church, Louisville, Ky., Rev. John W. Myers, pastor, is observing Fall Recovery Month during October, with two emphases—attendance and bringing back envelopes. Nearly all apportionment is paid to date and exterior of Church and parsonage are being painted. The 60 teachers and officers of S. S. were reconsecrated for their year's work at a service held for that purpose Oct. 20. Wednesday night services are held each week during the winter. The plan includes a general convocation of 30 minutes, from 7.30 to 8 P. M., in the Church, at which time there is singing, Scripture, prayer, offering and a brief message by the pastor. Attendants then divide into several interest groups under direction of competent leaders. Groups for the 1st month include: A Study of Bible Characters; Chorus Singing and Music Appreciation; and What to Do in Leisure Time. Topics will change every 4 or 6 weeks and there will be several congregational socials during the year.

Fall Communion services in the 3 congregations of Wentz's Charge, Pa., Rev. G. W. Hartman, pastor, were held Oct. 6 and 13. They were surprisingly well attended, and at Wentz's Church it was probably the largest Fall Communion in the present pastorate of 8 years; total offering was \$344. At Christ Church, Mainland, total offering was \$372; at Grace Church, West Point, \$35. These offerings will probably make it possible for the Charge to again pay its Classical apportionment in full. Oct. 20 was a

happy day for Christ Church when it celebrated the 25th anniversary of its S. S. with a very largely attended Home-Coming Rally service. 3 members of the former Union S. S. (Lutheran and Reformed) were the speakers. Mr. Raymond M. Markley, Peekskill, N. Y., addressed the S. S.; Rev. Norman S. Frederick, Souderton, preached at morning worship; Rev. Elias W. Kulp, Bally, was principal speaker at afternoon service. The present and former S. S. superintendents also spoke briefly. Mr. Russell M. Bickel, Kulpville, has faithfully served as superintendent since 1918. There was special music under direction of Mrs. Harry B. Benner, chorister and organist.

There were 670 who communed in St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, on Oct. 13. Elder Brooke L. Overholzer assisted at the altar and Elder Herbert L. Trout had charge of the officers who ministered in the pews. 3 new members were added to the roll and the receipts showed an increase over the same Communion in October, 1934. The choir resumed its monthly Hymn Sings on Sunday night, Oct. 27, led by Estelle K. Krick. These are growing in interest and popularity from month to month. Catechetical class will be organized Nov. 6 at 7 P. M., to meet weekly until Easter. The pastor will instruct the class in the Heidelberg Catechism and Bible, and Estelle K. Krick will teach the use of the Order of Worship and Church Hymns. Home Missionary Day will be observed Nov. 10 in S. S. and Church and the 44th anniversary of the organization of the congregation on Nov. 17. Dr. C. E. Schaeffer, former pastor, will be the guest preacher. Following the annual custom of years, St. Mark's will close its doors on Sunday night, Nov. 24, and worship in a body in the Memorial Baptist Church, of which Rev. Darlington R. Kulp is the pastor. Rev. Mr. Poetter will preach the sermon.



HARVEST MOON

Last night an artist wandered forth
With paint and brush in hand,
He sought out trees both far and near,
And waved his magic wand.

He touched each tree, each sumac
bush,
With colors tan and red;
He waved his wand, transforming
greens
That hung far overhead.

In shadowed lanes, 'long public roads
Imperial yellows fell;
While tulip poplars wore soft browns
In forest, grove and dell.

The scarlets, reds and ling'ring greens,
The russets, crimsons, browns,
Were splashed together—shadow
bound—

In wooded roads and towns.

Then with a phantom, silvery glow,
The moon's soft blanket fell
Across the earth, and fairy wand
Had wrought its magic spell.

Old Mother Earth wore brilliant
robes,
All Nature swept in tune
To herald Autumn's change of dress—
In "full of Harvest Moon."

—Ambrose M. Schmidt, D.D.

The North Carolina Council of Churches, of which body the North Carolina Classis is a provisional member, during a meeting held at Guilford College, N. C., Oct. 14, took action favorable to peace propaganda. The action carried with it a suggestion that the ministers of the various participating communions preach on the subject of peace on the Sunday previous to Armistice Day, that is, Nov. 10. Provisional arrangements were also made to have notices and addresses concerning matters of peace, broadcasted over leading radio stations within the state, before Nov. 11. The sentiment was pretty generally expressed during the meeting that the Churches could render no finer service, in the interest of human brotherhood, than to acquaint the people with pertinent issues on International Relations and the principles of peace. Those who are interested in securing appropriate materials for such work could do so by addressing a communication to either one of the following: The Board of Christian Education, 1505 Race Street, Philadelphia, Pa.; Dr. Walter Van Kirk, 105 E. 22nd St., N. Y.; The National Council for the Prevention of War, 532 Seventeenth St., N. W., Washington, D. C. The Rev. Banks J. Peeler is our Denominational Representative.

Our Church in Salina, Pa., Rev. Clarence B. Hower, pastor, rededicated the remodeled Church auditorium and new Church School addition on Sunday, Oct. 27, at 2.30 P. M., and continued through the following week to celebrate the 50th anniversary of the laying of the cornerstone of the original building. Rededication service was conducted by Dr. Frederick C. Seitz, pastor of the Second Church of Greensburg, Pa. Anniversary services are being conducted each evening at 7.45 P. M., by former pastors, opening on Oct. 28 with Rev. William S. Fisher of Delmont, Pa. Other services are being conducted as follows: Oct. 29, Rev. Clifford L. Bash, Wilhelm Charge, Myersdale; Oct. 30, Rev. Henry E. Gebhard, superintendent of Bethany Orphans' Home, Womelsdorf; Oct. 31, Rev. R. Vincent Hartman, Trinity Church, New Kensington; Nov. 1, Rev. Howard F. Loch, First Church, Pitcairn. The celebration will close Sunday, Nov. 3, with the Holy Communion service conducted by the pastor. All former members and old friends are cordially invited to attend.

Rev. C. F. Althouse, Kintnersville, Pa., reports a very active campaign in the Durham Charge, Tohickon Classis. On Sept. 1 and 8 annual Harvest Home services were held at St. John's, Williams, and at Durham. Decorations consisted of 125 jars of fruits and vegetables and bushels of the same were taken to Phoebe Home, Allentown. First Home Coming services in the Charge were held at Durham, Sept. 22, with the Hon. Calvin S. Boyer of Doylestown, Associate Judge of Bucks Co., as guest speaker. Revs. T. C. Brown, of Bethlehem, and G. W. Spotts, of Telford, brought greetings; Rev. S. J. Kirk, of Riegelsville, and T. M. Kressley, of Coopersburg, had charge of devotions. On Sept. 29, a similar service was held at St. John's, Williams, with Dr. J. E. Mertz, of Easton, a son of a former pastor, as guest speaker. Rev. A. H. Schuler, of Bethlehem, brought greetings and Rev. S. J. Kirk, of Riegelsville, conducted devotions. The Lord's Supper was observed at St. John's with the largest number of communicants since 1903; 17 persons were received into membership, 14 by confirmation. Membership of the congregation has increased 50% since 1925. On Oct. 20, one of the largest communions during the pastor's 12 years' pastorate was celebrated at Durham. 4 parents were received into the Church, 2 by confirmation. The Charge has raised 80% of the apportionment and plans to close the year with the full quota paid.

was observed Oct. 27 with total attendance of 474. The Men's Bible Class, taught by Mr. William Alexander, set a goal of 100 for the day and surprised the School with an attendance of 114. Girl Scout week was officially opened with all the Scouts of Lehigh County attending services in St. Andrew Church, a total of about 400. Special recognition was accorded "Mother" Wagner who started Girl Scout work in this Church 18 years ago, and for many years conducted the only Troop in Lehigh Co.

The Kingdom Roll Call plans are going forward enthusiastically. It will be made quite generally in both parts of the Evangelical and Reformed Church. In the Reformed Group, the Classis is the unit and the Kingdom Service Committee is cooperating with the congregations and will keep in touch with them until final report is made to the Classical Committee. In the Evangelical Group, the District is the unit but since the Districts are larger than the Classes, the District Kingdom Service Committees are working through the smaller units, regional conferences. In many instances, especially in the larger cities, the Roll Call is being made co-operatively. All of the Classical and District Committees are communicating to pastors, Kingdom Roll Call Directors, members of consistories and others the plans and methods which they worked out at the Kingdom Service Conference at Pittsburgh Sept. 19 and 20.

St. John's Church, Lebanon, Pa., Rev. C. B. Marsteller, pastor, is celebrating the 75th anniversary of the dedication of the present building from Oct. 20 to 25. Former pastors, including Drs. V. W. Dippell, J. N. LeVan, H. H. Ranck and E. F. Hoffmeier, will participate in the services. Dr. O. S. Frantz, of Lancaster, will speak at the anniversary banquet, Oct. 25. An unusual feature will be the fact that Dr. William Moore Guilford, who will be 103 on Nov. 26, is the only charter member surviving. He was a member of the building committee and of a committee of 3 who drove to Lancaster to invite Dr. Henry Harbaugh to become the first pastor. He served as officer of the Church continuously from 1860 to 1910, when he was elected elder emeritus, having been president of the congregation and trustee also. His interest in the Church is keen, as it is in all present day events. The "Messenger" is his Sunday paper.

St. Luke's Church, Wilkes-Barre, Pa., Rev. H. A. Shiffer, pastor, was the scene of a very impressive candle light installation service on Oct. 20, when the Y. P. Society had charge of evening service and installed officers as follows: President, William Turnbaugh, Jr.; vice-president, Robert McWilliams; secretary, Ethel Thomas; treasurer, Catherine Miller. Misses Thomas and Miller were re-elected. Retiring president was William Davis, now studying at Drexel Institute, Philadelphia; retiring vice president was Lorraine Ritter. Ruth Walton, Mary Tull, Helen Snyder and Robert Nicely took part in the service which was in charge of Walter H. Temple, leader of the Y. P. Mr. Calvin Ferrey, assistant superintendent of the S. S., presented the message of the evening in which he urged the young and older generations to work together, striving to strengthen the cause of Christ and correct existing evils that distract from spiritual things.

St. Paul's Church, Butler, Pa., Rev. Harvey T. Goodling, pastor, began its winter program Labor Day Sunday when the Federated Plate Glass Workers of America, Butler Local, attended the services in a body. Religious Education Week was observed Oct. 6 to 13, and was a splendid success, 301 communed Oct. 6. Harvest Home Oct. 13, offering \$187.14. This Church has balanced its budget, and 60 per cent of the Apportionment for the current year has been paid. There has

been a net gain of 62 members during the present pastorate. Rev. R. D. Alt-house preached the preparatory sermon Oct. 4, at which time six members were added. The Alpha Chi Omega Society, the young people's group, has taken the initiative in the city in leading the campaign against Sunday Movies. Ten new subscriptions was received for the "Messenger," Oct. 20. The Church recently received a gift of \$1070.28 from Mrs. S. E. Snow, this will be put into the building funds for a new Church School which is a part of the five year plan of the pastor.

In St. Paul's Church, Mechanicsburg, Pa., Rev. Francis F. Renoll, pastor, a number of interesting and inspiring services opened the fall work. Service of Harvest Home and Ingathering was held Sept. 8, with the chancel appropriately decorated and large donations of canned fruit, vegetables and cereals collected for Hoffman Orphans' Home. On Oct. 4, a special service was held commemorating the 400th anniversary of the printing of the English Bible. Evening sermon was delivered by Rev. David Dunn of Harrisburg. Old and historic family Bibles were exhibited at the service by members of the congregation. This service was held in connection with the preparatory service. Holy Communion was celebrated Oct. 6, with a large number participating. Rally Day was observed Oct. 13, with Paul A. Kunkel, Esq., of Harrisburg, as guest speaker. There was also a special program and promotion exercises. Church Paper Day was Oct. 20. On Nov. 1, the congregation will celebrate All Saints Day. Home Mission Day will be Nov. 10; Kingdom Roll Call, Nov. 24. The Church School is co-operating with the Community Leadership Training School which has an enrollment of 85. The pastor is teaching unit No. 3, the Old Testament.

Consistorial conferences and conferences of Kingdom Roll Call Directors are being held by many Classical Kingdom Service Committees. In some instances, there are of the pastors, directors and others, of all of the congregations of the Classis. Tohickon Classis is having such a conference at Souderton on the evening of Nov. 6, with Drs. John Lentz and William E. Lampe assisting. In most instances, the Classis is divided into two or three or even four sections and more intensive work is done. Central Ohio Classis had such conferences at Lancaster, O., on Oct. 20, and at Upper Sandusky on Oct. 27.

Our good friends, the Rev. Dr. and Mrs. Charles W. Levan, Shiremanstown, Pa., observed their golden wedding anniversary on Oct. 14. A family dinner was held at noon at the Richard McAllister Hotel, Hanover, followed by a reception at the home of their son-in-law and daughter, the Rev. Dr. and Mrs. Edgar F. Hoffmeier. Mrs. Levan, who was Miss Harvene Estelle Bowers, daughter of Mr. and Mrs. John H. Bowers, Westminster, Md., was married to the Rev. Dr. Levan Oct. 14, 1885, in St. Paul's Church, Westminster, by the late Dr. A. S. Weber. Their 6 children are Carl H. Levan, Bloomfield, N. J., J. Ordorff Levan, Pittsburgh; Dr. Gerald W. Levan, Boonsboro, Md.; Mrs. Edgar F. Hoffmeier Hanover; Mrs. Clifford Weber, Bradford; and Mrs. Henry Fulton, Pittsburgh. Dr. Levan, who was elected president of Carlisle Classis in February, retired in September, 1934, as pastor of St. Paul's Church, Mechanicsburg, after serving more than 50 years in the ministry. He remains active, however, in the Synod and Classis of the Church. The 6 children, their husbands and wives, and 4 of the ten grandchildren attended the dinner. About 60 attended the reception, including friends and relatives from Baltimore and Westminster, Md., Alexandria, Carlisle, Mechanicsburg, Harrisburg and Hanover. Mrs. Hoffmeier was assisted at the reception by Mrs. Leonard B. Martin and Miss

Kathryn M. Lippy. The "Messenger" joins in sincerest felicitation.

In Christ Church, Philadelphia, Pa., Rev. Aaron R. Tosh, pastor, service was held every Sunday during the summer in the Chapel while the auditorium and its exterior were being renovated and re-decorated. A fine congregation, including 5 ministers, was present Sept. 8 when the renovated auditorium was used for the first time. Property and Finance Committees are to be congratulated on the fine result. Attendance has increased very much this fall. The quartette, under direction of Mr. Alvin H. Lindsley, has added much to the beauty of the worship. The S. S. superintendent, Dr. Stuart C. Runkle, reported an active organization with increased membership. Harvest Home was observed Sept. 22; Rally Day, Sept. 29, with Ministerial Relief the subject at the preceding service. Attendance at Fall Communion was the largest in many years; the pastor was assisted by Dr. J. Rauch Stein and his son, Rev. James Stein. W. M. S. and the Ladies' Auxiliary were entertained by Mrs. T. K. Aughinbaugh at her residence, Oct. 18. W. M. S. of the local district held Fall Institute in Christ Church Oct. 8. Men's night of good fellowship had a fine attendance Oct. 1. Mr. Lindsley was congratulated on his very able work in making the evening memorable with games, singing, entertainment and a collation. Oct. 27 was "Messenger" day, with Mr. Chester A. Darling as representative. The pastor earnestly advocated subscriptions to the paper.

Rev. J. N. Faust, pastor, reports that St. Paul's Union Church, Stoverstown, Spring Grove, R. D. 1, of the Lischey's Charge of Gettysburg Classis, was dedicated Sunday, Oct. 27, with services at 10 A. M., 2:20 P. M. and 7:15 P. M. Rev. J. N. Faust, the pastor of the Reformed congregation, had charge of the dedication ceremony. Rev. M. D. Geesey, pastor of the Lutheran Congregation, assisted. The morning sermons were preached by Rev. Dr. M. J. Roth, Trinity Church, Hanover, and Rev. S. L. Hench, of the Lutheran Church, Dallastown. The afternoon sermons were preached by Rev. Paul Glatfelter, of the Abbottstown Lutheran Church, and Rev. Oliver S. Hartman, of our Emmanuel Church, York. The evening sermons were preached by Rev. Dr. N. W. Sechler, York, for the Reformed Congregation, and Rev. George M. Sheffer, of the New Oxford Lutheran Congregation. Special services were held Monday, Tuesday, Wednesday and Thursday nights, following. The Holy Communion will be celebrated by the Reformed Congregation Sunday, Nov. 3, at 10:30 A. M. The first Reformed Congregation was organized in May, 1879. The cornerstone of the First Church was laid July 31, 1880. This building was dedicated Nov. 21, 1880. The original building was remodeled during 1912, when a vestibule and bell tower were built. The new cornerstone was laid July 14 with special services. The original cornerstone was placed into one of the corners of the new addition to the building. The remodeled building, which consists of the original edifice and Sunday School rooms (50 by 12 ft.) on the two sides of the auditorium, is built of brick, with the original building also incased in brick, was thus dedicated Sunday, Oct. 27. New pews and an altar were placed into the auditorium.

The Kingdom Roll Call is on a higher plane and has a more spiritual basis than the former Every Member Canvass. A number of pastors are using "The Art of Giving" and some of them are holding several meetings with those who are in charge of the Roll Call to study this better plan. The actual Roll Call is still made by pairs of canvassers but after more adequate preparation. A document, "A School for Canvassers," is available to any pastor or Kingdom Roll Call Director who wishes to spend an evening

in thoroughly preparing the canvassers for their work. If a successful Kingdom Roll Call was made last year, or an every member canvass in the last year or two, so that the members are accustomed to making subscriptions on the weekly basis for both Budget and paying them regularly, the congregation may be prepared to launch the Kingdom Roll Call at a worship service. In that case, "The Chest of Joash" plan might be best for this year. All of this material can be secured from Dr. William E. Lampe, Schaff Bldg., Philadelphia.

LEHIGH CLASSIS

The 9th semi-annual fall meeting of Lehigh Classis was held in St. John's Union Church, at Mickley's, Pa., the Rev. B. M. Werkheiser, Coplay, Pa., pastor, on Tuesday and Wednesday, Oct. 1 and 2, 1935. Two sessions were held, and at the first session besides the advisory members, 34 ministers and 18 elders were present, and at the second there were present 26 ministers and 7 elders.

The officers of Classis are: President, Rev. W. D. Mathias; Vice-President, Elder Ernest B. McCready; Stated Clerk, Rev. Clement D. Kressley; Roll Clerk, Rev. Henry I. Aulenbach; Corresponding Secretary and Reading Clerk, Rev. Donald M. C. Englert; and Treasurer, Elder Frank A. Arner. The Executive Committee consists of Revs. W. D. Mathias and C. D. Kressley and Elder Walter Wink.

The meeting of Tuesday evening was in charge of the Committee on Social Welfare and the President of Classis was the presiding officer. The address on "Christianity and Social Change" was delivered by the Rev. Paul M. Limbert, Ph.D., of the Teachers College, Columbia University.

Among some of the subjects and institutions which were under consideration and the persons who presented and represented the same were the following. The "Reformed Church Messenger", the Rev. Paul Reid Pontius, D.D., chairman of the Synodical Campaign Committee. Elder Claude Kleckner was appointed as the chairman of the Classical Campaign Committee.

On Home Missions, one of the speakers was the Rev. W. F. DeLong, D.D. Foreign Missions was ably brought before Classis by the Field Secretary, the Rev. J. G. Rupp, D.D. Bethany Orphans' Home had as its representative the Superintendent, the Rev. Henry Gebhard. The Board of Christian Education was represented by one of its members, the Rev. Theo. F. Herman, D.D. The Churchmen's League presented its report through the chairman of the committee, Elder Ernest B. McCready. The cause of Ministerial Relief was fittingly brought before Classis by the Rev. J. W. Meminger, D.D. The finance committee reported a total amount of apportionment of \$75,173.32 to be laid on a membership of 22,980 with a per capita of \$3.27. The annual spring meeting will be held in St. James Church, Allentown, Pa., the Rev. Roland Rupp, 127 S. 15th St., Allentown, Pa., pastor, on Feb. 4 and 5, 1936.

C. D. Kressley,

Stated Clerk

A LETTER FROM OUR JAPAN MISSION

Yesterday (Oct. 5) Dr. Casselman sailed from Japan for the homeland. He was able to give about a month and a half of his valuable time to the observation of the work of the Japan Mission, and he was kept busy every day holding conferences with members of the Mission and with groups of Japanese workers.

We want to say a word in appreciation of his quick insight into the difficulties which face missionary work today in Japan, his earnest efforts to solve our financial problems, his businesslike method of dealing with them, and his sympathetic

understanding of and self-sacrificing devotion to the whole work of missions. He has won the confidence of the Mission, as we believe he has already won the confidence of the Church at home.

His messages to the Japanese people were also deeply appreciated, and his visit was a great encouragement to our Churches and schools. Perhaps nothing he did or said won the hearts of the people here so much as his keen enjoyment of Japanese food. We should not wonder if in the near future the City of Brotherly Love would have to provide some place where eels and rice can be secured if it hopes to keep our Secretary as one of its citizens.

But anyway we enjoyed having him with us and we believe that his visit will mean much for the future progress of our work. We hope that the Church will make it possible for him to visit the field again, and that right soon. E. H. Zaugg,

Secretary of the Japan Mission

A LETTER FROM MRS. WOLFE

My dear Reformed Church Friends:

I am glad to inform you all that I am improving and will soon return home. I've had a very patient and a very efficient physician in the person of Dr. George H. Stein, of the Keystone Hospital of Harrisburg, Pa. He was doubly interested in his patient, which established confidence in me. I firmly believe that I would have passed to the Great Beyond had it not been for his efficient service and that of my many friends who were praying for me.

I hope to return home very soon. My daughter will have the bulk of the work, for the doctor has warned me that I must leave off my responsibility, and this I must heed.

We have 23 girls in their building and 17 boys, aside from our Bible classes. I hope my Reformed friends will not forget to send mission boxes to help them out. You know what it means to come from rural districts when it comes to clothing. So I most earnestly ask you to remember us.

I want to thank you for all past kindnesses to us. The young folks at our Bowling Green Academy have a hard struggle to keep themselves presentable. They have food, but that is about all. May God bless you all! And won't you continue to pray for me?

Yours in His Service,

Mrs. H. M. Wolfe



Dr. John M. G. Darms, Secretary

President Vincent Heinle, of our chapter at Elizabethtown, Pa., states: "Our men are really interested and there is growing a fine spirit of Christian fellowship." That's a fine indication of life in the chapter. Among the many activities during the past month were a chicken and waffle supper, prepared and served exclusively by the men. Not many men have such qualifications as expert "chefs". At the October meeting, when representatives from all Churches were invited, plans were made to oppose the Sunday moving picture. At the next meeting in November Dr. Howard K. Petrey, superintendent of the State Hospital, Harrisburg, will address the chapter.

Arthur S. Garver, secretary of the chapter at Hagerstown, Md., in sending in \$10 as a contribution, stated: "We have very interesting meetings. In September the meeting was well attended and the topic, 'Religion in Education', was discussed by all." Who says the men of our Church are not interested? Surely, these monthly topics can be made the high point of the month for our men, if some time and thought is given to the preparation of the same.

"There is more in the hearts of our laymen than has ever been brought out," said an interested brother in Reading, Pa. How true that is, and just because it is true, the Churchmen's League is anxious to offer such opportunities of fellowship in thought, from month to month, so as to develop our men along many lines, in which they have talents and proficiency. What other organization or agency in the Church offers the same opportunity and stimulus as does the League? Are we not responsible for the capacities of our laymen as much as for the use of their abilities? What they can yet grow to be, what kind of benevolent and constructive force and factor in our Church and Church life, is not an idle dream or fantasy but an expectation, justified by what they have already revealed as possessing and being able to produce along specific Christian lines. Really, with the laymen with us, our tomorrow is brighter than our yesterday. Every new chapter counts.

ORGANIZE YOUR CHAPTER IN NOVEMBER and watch it grow. Send for your charter.

A MESSAGE TO THE CHURCHES

From our denominational Committee on Evangelism

Be sure to read, heed and inwardly digest this message.

Our Evangelical and Reformed Church is now in the second year of its new venture of faith. The forthcoming months are fraught with interest and destiny. The process by which we shall become a united Church in doctrine and law will come before us in the presentation and adoption of the constitution. Matters of utmost importance shall require the interest and study of our constituents. The year 1936 will be an epochal year in the history of our merged Church.

But, amid all the legal and practical matters of union, which shall weigh so heavily upon our thought, we dare not overlook the common task to which we have been called. We state that task in the term of Evangelism. Evangelism still remains the major work of the Church of Christ, and only as the Church gives herself with utter abandon to the promulgation and sharing of the gospel of Christ with the unconverted and unchurched, will she have spiritual power to remake men and our national and world life.

Such a spiritual dynamic is sorely needed in this challenging hour. With chaotic conditions still regnant in our social, national and international life; with millions of the children of men hungering for spiritual reality; with men and nations seeking for light and life, this one fact becomes increasingly clear, our world needs Christ. It is the duty of the Church that names His Name to give Christ to the world. As we see it, the primary task of our Evangelical and Reformed Church, as an integral part of the Church of Christ on earth, is to gather men and women into a spiritual fellowship imbued with the mind and spirit of Christ who are to be living witnesses for Christ in their own personal lives and in all their social relationships and activities.

Desirous, therefore, of putting first things first, and firmly convinced of the fact that the spirit of Evangelism must underlie all the work of the Church and

that a spiritual dynamic must be the source of all social and international fellowship and advance, our joint committee on Evangelism calls upon the Evangelical and Reformed Church of North America to give herself in consecration and devotion to an aggressive and constructive crusade of evangelization. Believing, furthermore, that by so doing, we can most effectually exemplify our spiritual oneness in Christ, as also best promote the Kingdom enterprise of our Lord, we offer the following program of Evangelism for the year 1936:

Program of Evangelism for 1936

- I. A Church Reconsecrated to Christ, the Saviour of Men.
 - 1) Quickened by the power of prevailing prayer.
 - 2) Directed by a functioning faith in Christ.
 - 3) A laity loyal to His Church.
 - 4) A constituency girded for Kingdom service.
- II. An Evangelistic Church.
 - 1) A powerful and persuasive preaching of the gospel.
 - 2) Constructive and aggressive lay evangelism.
 - 3) Vigorous promotion of educational evangelism.
- III. A Kingdom-building Church.
 - 1) Development of the Home Mission field.

- 2) The winning of the nations* to Christ.
- 3) The building of a world brotherhood.
- IV. A Church Undergirded for the Task.
 - 1) Increased promotion of the Kingdom program.
 - 2) Sustained by the strength of Christian stewardship.
- V. A Church Triumphant.
 - 1) A spiritually enriched laity.
 - 2) An enlarged constituency of Kingdom builders.
 - 3) A moral and spiritual factor in community betterment.
 - 4) A redeeming power in social, national and world life.
 - 5) An acceptable and loyal servant of Christ.

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

Rev. Henry E. Gebhard, Superintendent

On Sunday, Sept. 15, Rev. Mabry L. Herbine preached to the Bethany family. He was accompanied by the Spies Church choir. The service was enjoyed by all. We regret this announcement was not made at an earlier date. Rev. N. H. Fravel, Cressona, preached to the children on Sunday, Oct. 20. He was accompanied by his junior choir, which was gowned. The service was enjoyed by all.

We regret that our choir disappointed the Salem congregation at Shamokin. The bus refused to take the children; it was its first offense, so we must pardon it. The superintendent, however, was enabled to meet the congregation and showed a reel of motion pictures of Bethany to the large audience assembled.

Bethany is suffering with the rest of our people in Southeastern Pennsylvania, who realize a shortage in the potato crop as well as winter vegetables, such as turnips and pumpkins.

The apple crop at Bethany was large. We have picked about 800 bushels of apples. We boiled 230 gallons of apple butter. This may seem a lot, but it is only about 3 quarts a person and considering that we get a very small amount of preserves and jelly, it will find a good place in our menus during the year. We have ended the season by filling all our empty barrels with 300 gallons of cider to make vinegar. This is the first time we attempted to make vinegar during the present administration. The apples used for vinegar were picked from the old unsprayed orchard of the new farm purchased several years ago.

It is with real sorrow that we mourn the death of one of our Board of Managers, Elder George L. Seal, of Harrisburg. For a number of years he has been serving as chairman of the Property Committee. Our sympathy is with the bereaved family.

HOME AND YOUNG FOLKS

Home Education

"The Child's First School is the Family"—
Froebel

MOTHER'S PET

Janette Stevenson Murray

Mrs. Allen was entering the twins in kindergarten. They were not identical twins. Jimmie was alert, confident, and handsome with curly hair and dark eyes; Jack was big, awkward, and plain with mouse colored hair and grey eyes. Jimmie ran lightly ahead, but Jack had to be led into the room. Mother took off his cap and showed him where to stand.

"You'll find that Jackie can't do much," volunteered Mrs. Allen after registering their names. "Jimmie's always been the leader." The latter straightened up with a smirk and Jack hung his head.

The teacher seated the boys across the room, out of hearing, then turned to Mrs. Allen, "How long has Jackie been this way?"

"Always, I guess. He was a homely baby. People never noticed him but exclaimed over Jimmie, who was really beautiful. See how fine-looking he is now. You will notice that Jackie is just overgrown awkwardness, while Jimmie is delicate and sensitive. Jackie understands that he must always give in to Jimmie."

"I see," said the teacher, "Jackie does not think of himself. If there is only one banana on the plate and Jimmie wants it, Jackie takes an apple."

"Yes, that's about the way it is," laughed Mrs. Allen, "but Jackie does not mind. He worships Jimmie."

Later, the teacher seated the twins at a table where some of the children were sorting different colored balls. Jack simply watched Jimmie. The teacher then

moved Jack to another table where the boys and girls were moulding clay. "Jackie, you can make a ball with this," she said, and proceeded to make one, herself. But he was shy and ill at ease and would not even try. He seemed to have no plans, no choice, even in play. He had always played contentedly with any toys that Jimmie did not want. Later the teacher captured Jack's attention by placing a bright top near. He fingered it idly, then laid it down and a smaller boy soon carried off the prize.

A week passed. Jack did as he was told, but with regard to interest and initiative little advance was made. Then one day Jimmie was sick and Jack came alone. During the morning, he found himself beside the phonograph. He put out his hand to start the needle, then, looking around, drew back frightened. Apparently, no one was noticing, but, really, the teacher was watching in deep suspense. Jack tried again but drew back. Finally, he got his hand as far as the needle and turned it down.

Fearing he would scratch the record, the assistant started toward him, but the teacher put out a detaining hand. "Don't move," she whispered, "he's in the midst of a real awakening. Let him taste the joy of achievement."

That afternoon, when the others were not noticing, the teacher led Jack to the

phonograph and showed him how to use it. Several times she did this. Then, two days later, when Jimmy asked for "The Farmer in the Dell" record, the teacher said, "Jackie, won't you show Jimmie how to put it on?"

Jack's eyes beamed. He led the surprised Jimmie to the phonograph.

This was a real beginning. Jack was asked to help other children until he became familiar with the records, and quite confident in their use.

Naturally, the teacher discussed Jack's case with her principal. "I have tried to get Mrs. Allen to co-operate in bolstering up Jack's self-assurance and in developing his initiative but she does not seem to be interested and always says, 'Oh, Jackie was born that way.' I really believe she cannot bear to have anyone get ahead of Jimmie. He is her pet."

"It is surprising how many mothers are like her," replied the principal. "Ever since my first years of teaching when I stayed in other people's homes, I have been impressed by the partiality shown for one particular child in the family. How can well-meaning women be so unwise?"

"There is no more important starting point for systematic education than with the child of kindergarten age. The earlier a definite mental discipline can be started, a better foundation is laid for mental accomplishment. The kindergarten program makes a most normal and logical combination of directed play and directed study."

— J. D. Brownell, President, Northland College, Ashland, Wisconsin.

If there is no kindergarten for the children of your community, why not try to get one opened? Be sure that a properly qualified kindergartner is put in charge. The National Kindergarten Association, 8 West Fortieth Street, New York City, will gladly aid you in your project. Write for information and literature.

THE PASTOR THINKS

That when the preachers cease drumming into their people their peculiar denominational doctrines there will be more hope for a united Church.

—Now and Then.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

NEBUCHADNEZZAR'S TREE

Text, Daniel 4:12, "The leaves thereof were fair."

The book of Daniel contains a number of interesting dreams and visions. In the chapter from which our text is taken is related the story of Nebuchadnezzar's dream about a tree. Nebuchadnezzar had risen to a position of power and influence. He was one of the greatest kings of his day, and he knew it. But one time he had a dream which he could not understand, and it puzzled and troubled him greatly.

He relates his experience thus: "I, Nebuchadnezzar, was at rest in my house, and flourishing in my palace. I saw a dream which made me afraid; and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wisemen of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the enchanters, the Chaldeans, and the sooth-sayers; and I told the dream before them; but they did not make known unto me the interpretation thereof.

"But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and I told the dream before him, saying, 'O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

"Thus were the visions of my head upon my bed: I saw, and, behold, a tree in the midst of the earth; and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was food for all: the beasts of the field had shadow under it, and the birds of the heavens dwelt in the branches thereof, and all flesh was fed from it.

"I saw in the visions of my head upon my bed, and, behold, a watcher and a holy one came down from heaven. He cried aloud, and said thus, 'Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit; let the beasts get away from under it, and the fowls from its branches. Nevertheless leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven: and let his portion be with the beasts in the grass of the earth; let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. The sentence is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the lowest of men."

"This dream I, King Nebuchadnezzar, have seen; and thou, O Belteshazzar, declare the interpretation, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able; for the spirit of the holy gods is in thee."

Then Daniel, whose name was Belteshazzar, was stricken dumb for a while, and his thoughts troubled him. The king answered and said, "Belteshazzar, let not the dream, or the interpretation, trouble thee." Belteshazzar answered and said, "My lord, the dream be to them that hate thee, and the interpretation thereof to thine adversaries.

FOOD FACTS

Did you Know That:

- Milk fed poultry are given a buttermilk and grain ration for 10 to 14 days to gain weight and to improve flesh quality.
- Dried sweet cream in tablet form is a recently patented product.
- The color and flavor of honey depends upon the kind of flowers from which bees collect the nectar.
- Yellow tomatoes are considered to be much more acid than the red varieties.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

"The tree that thou sawest, which grew, and was strong, whose height reached unto heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was food for all; under which the beasts of the field dwelt, and upon whose branches the birds of the heavens had their habitation: it is thou, O king, that are grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

"And whereas the king saw a watcher and a holy one coming down from heaven, and saying, 'Hew down the tree, and destroy it; nevertheless leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of heaven; and let his portion be with the beasts of the field, till seven times pass over him.'

"This is the interpretation, O king, and it is the decree of the Most High, which is come upon my lord the king: that thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass as oxen, and shalt be wet with the dew of heaven, and seven times shall pass over thee; till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.

"And whereas they commanded to leave the stump of the roots of the tree; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if there may be a lengthening of thy tranquillity."

Daniel was brave and courageous to tell Nebuchadnezzar the true interpretation of his dream, which was a great warning intended to bring him to repentance. Daniel also gave the king good advice, which, if he had followed it, might have saved him from all the humiliation which he had to suffer.

But at the end of twelve months Nebuchadnezzar was walking in the royal palace of Babylon. His nature had not changed, for he spake and said, "Is not this great Babylon, which I have built for the royal dwelling-place, by the might of my power and for the glory of my majesty?" He ignored and insulted the Most High and exalted himself in a egotistic and boasting manner.

We have rulers and organizations in the world today who have the spirit of Nebuchadnezzar, trampling God's laws under foot and defying God Himself. Two of the organizations, or corporations, which are rampant at the present time and show the godless and defiant spirit of Nebuchadnezzar are the liquor interest and

the motion picture organization. The liquor interests did all within their power to have the eighteenth amendment to our Constitution repealed. They succeeded, and now our country is learning the sad lesson of the dangers and evils which this traffic brings upon us and a daily increase in death and destruction shows the risk we have run which will soon plunge our country into a worse condition than the saloon had formerly brought upon us.

The motion picture organization is not satisfied with six days a week to carry on their money-making business, but they want to rob God of the day which God has asked us to "remember" and "to keep holy". On the 5th day of November a great test will be made at the polls. While you, as children, are not able to vote, you are able to influence your parents and other adults to cast their ballots in the right way, voting against the desecration of the Lord's Day and for the maintenance of its sanctity. You can all be crusaders for the Lord by using your influence in this matter.

What happened to Nebuchadnezzar? While the boasting words were in the king's mouth, there fell a voice from heaven, saying, "O King Nebuchadnezzar, to thee it is spoken: 'The kingdom is departed from thee; and thou shalt be driven from men; and thy dwelling shall be with the beasts of the field; thou shalt be made to eat grass as oxen; and seven times shall pass over thee; until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.'"

The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hair was grown like eagles' feathers, and his nails like birds' claws. At the end of seven years Nebuchadnezzar's understanding returned, and he blessed the Most High, who re-established him in his kingdom because he had learned his lesson. And this was Nebuchadnezzar's confession: "Now I, Nebuchadnezzar, praise and extol and honor the King of heaven; for all His works are truth, and His ways justice; and those that walk in pride He is able to abase."

Children's Corner

By Alliene DeChant Seltzer

The game's the thing, these snappy days! Even first-graders play football in the streets and back yards, don't they? All the high schools, colleges and universities are hard at it; radio announcers have exciting Saturdays; and cheer leaders have pep meetings and nearly turn themselves inside out at the games! But the real test of it all, comes when the final score is on the board. Sometimes the losing team starts a fight of words or fists; and once in a while a player creeps back to the gym and crawls into a corner, and . . . and bawls! I like to think that all my football boys and basketball and hockey girls meet each test with a smile, even though tears may be oh! so near to falling! So here's to you, whether you win or lose—specially when you shake hands with your deadliest rivals, the day the score's against you!

HOW'D IT WORK

"What made you a multi-millionaire?" a reporter asked of a big razor blade magnate.

"My wife," answered the man of sharp practices.

"Ah, her tactful help and advice in times of great need, I suppose?"

"Nothing of the sort. I was just curious to see if there was any income my wife couldn't live beyond."—American Legion.

After much excitement the Smiths had at last managed to catch the train.

Now, when they could sit quietly for a while, they began to wonder if they had left anything behind.

Mrs. Smith gave a shriek.

"Oh, Harry," she gasped, "I forgot to turn off the electric iron!"

"Don't worry, darling," he replied, "nothing will burn. I forgot to turn off the shower bath."

Puzzle Box

ANSWER TO—HIDDEN WORD PUZZLE
IN RHYME, No. 39
WILLIAM PENN

WORD SANDWICHES, No. 31
(Insert Words of 3 Letters)

- 1. A—D; Insert armed conflict and get earned merit.
- 2. C—N; Insert to propel with oars and get what kings wear.
- 3. I—E; Insert a rodent and get to be angry.
- 4. E—E; Insert a measure of length and get to eat away.
- 5. N—S; Insert an organ of the head and get approaches.
- 6. T—H; Insert to decay and get to pledge faith or devotion.
- 7. T—Y; Insert the Latin for "is" and get easily irritated.
- 8. T—S; Insert pictured beauty and get small pies.

—A. M. S.

Tommy: "Mother, let me go to the zoo to see the monkeys?"

Mother: "Why, Tommy, what an idea! Imagine wanting to go to see the monkeys when your Aunt Betsy is here."

The Family Altar

Rev. Daniel J. Wetzel

FOR THE WEEK NOV. 4 to NOV. 10

Memory Verse: "Each of us shall give an account of himself to God."

Memory Hymn: "Faith of Our Fathers" (607).

General Theme: "Ezekiel Teaches Personal Responsibility".

Monday: Sin Brings Death
Ezekiel, 18:19-24

In our lesson for today, Ezekiel is speaking of sin out of the bitter experience of the captivity, which condition was brought about by the sins of his people. Ezekiel makes two arresting affirmations about sin. Sin brings death, and, secondly, the individual is responsible for his sin. Sin is the only power on earth that can defeat, destroy and kill a person. We can bear any burden and master life pretty well if we are right with God. I knew a young man of some wealth who lost heavily during the depression. The upset was too much for him. He killed himself. He had been a mocker of religion. I know his brother, who also lost tremendously. He was a Church goer and lover of the Church. He took the break and continues to worship, give and live. The dead boy worshipped an idol; the living boy worships an ideal. Sin brings death. Ezekiel makes another worthy point for us, when he tells us that we are individually and personally responsible for our lives. We are prone to blame society for our sins or, perchance, heredity. Both may have unwholesome influences, but that does not free us from personal responsibility. We are not mere mud men, plastic clay in the hands of fate. We have powers of moral discern-

ment, powers of decision. I, alone, must be held responsible. Sin brings death. I know the Prodigal returned. I know, too, that thousands never return.

Prayer: O God, cause me to know the death-dealing blow of sin. Deliver me now, O God. Lead me to do righteously and love peace. Amen.

Tuesday: Penitence Brings Life
Ezekiel 18:25-32

"If a good man gives up being good to commit iniquity, he shall die. . . . If a wicked man gives up being wicked and does what is lawful and right, he shall save his life. . . . I have no desire for anyone to die, says the Lord the Eternal. So repent and live" (Moffatt). This is clear and personal. The only proof of true repentance is the living evidence that we have given up the sins that were destroying us. There are many false forms of repentance. Why and when do we repent? When we are afraid of getting caught? As though "getting caught" were the sin. When we fear punishment? When we are afraid to die? When we are afraid of hell? Fears and remorse in the heart because we are afraid is not repentance. True repentance is hatred of the sin that gets us into trouble. True repentance takes another step. From hatred of sin it turns to love of the good. Life, spirit, conduct will evidence the change.

Prayer: Out of the depths have I cried unto Thee, O God. O God, hear my voice. Help me hate the evils that are destroying my life. Enable me to love the good that saves and blesses me. Amen.

Wednesday—Responsibility of Watchman
Ezekiel 33:7-16

For a watchman at a railroad crossing to fall asleep, might cost the lives of others. He would promptly lose his job and perhaps suffer other penalties besides an ever haunting mental agony. A sentinel in war time may forfeit his life for failure to keep his watch faithfully. It is required of a watchman, whether of life or property, that he be alert and loyal to his duty. He must be a dependable person or the consequences may be grave. Ezekiel regarded himself as God's watchman. He must be awake to the moral conditions of his people. He must be God's

IF

By Grenville Kleiser

How different it would have been—
If you had only kept silent.
If you had been a little more patient.
If you had listened to good advice.
If you had promptly apologized.
If you had acted with prudence.
If you had avoided that bad investment.
If you had taken daily exercise.
If you had been more sympathetic.
If you had avoided that accident.
* * * * *
If you had controlled your temper.
If you had not run into debt.
If you had always been on time.
If you had said "No."
If you had started early.
If you had put it into writing.
If you had said the timely word.
If you had eaten in moderation.
If you had stayed at home.
* * * * *
If you had guarded your health.
If you had recognized your fault.
If you had been industrious.
If you had generously acquiesced.
If you had not blundered.
If you had persevered.
If you had daily prayed.
* * * * *

The Little word "If", but what a big part it can play in the drama of human life!

mouthpiece. If he fails to warn the people of their sins, and any should die of sin because Ezekiel had not warned them, then his own life shall be required. He was not only to condemn his people for their sins but also to show them the rewards of righteousness. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." As parents, as Christian friends, we are watchmen over the souls of others. Are we responsible? I am watchman over my own life. Am I responsible?

Prayer: Heavenly Father, grant me a profounder insight into the mystery of life, a sense of alertness to the still, small voice of conscience and a growing power of self-mastery. In the name of Jesus Christ. Amen.

Thursday: Responsibility for Stewardship
St. Luke 16:1-10

The unjust steward was charged with wasting his master's goods. For this he was called to account. By dishonest manipulation of outstanding accounts, he was able to make matters appear right in the sight of his lord. The lord of the earthly estates commended him for his prudence. The Lord of life had another verdict. He said a man that cannot be trusted to handle material affairs honestly, cannot be trusted with spiritual affairs. He that is faithful with that which is least, may be trusted with much. And, finally, He said, "You cannot serve God and Mammon." Honest stewardship of earnings, possessions, life with all its gifts and talents, is a Christian function. Stewardship is faith and love in action. It is religious conviction translated into conduct. It recognizes God's ownership and man's trusteeship. It has to do not only with money and how we spend it. It is quite as important to ask how we earn it. Time and talent may be wasted and misused as easily as money. Life may be frittered away in a multitude of interests in things of second and third rate importance. We are stewards of the whole of life. This includes all we are and all we handle. To give an honest and worthy account to God and our fellowmen of our stewardship, is our duty, privilege and joy.

Prayer: Heavenly Father, accept our gratitude for the rich and bountiful gifts of life. Lead us by the example and spirit of Jesus to dedicate the whole of life to the service of our fellowmen and to the worship and service of Thy Holy Name. Amen.

Friday: Responsibility for Conversation
Matt. 12:31-37

Jesus is speaking of the sin of blasphemy. It is a solemn warning note prompted by the conversation of the Pharisees. A blind and dumb demoniac had just been healed by Jesus. The crowds were amazed, saying, "Can this be the Son of David?" But the Pharisees said, "This fellow casts out demons by Beelzebub the prince of demons." Jesus, then by argument exposes clearly their absurd position and follows with the warning note about blasphemy. Jesus makes clear that evil spoken of Him is not blasphemy any more than offenses against other good men such as John the Baptist or the prophets. He makes room for an honest misunderstanding of Himself. He was liable to misunderstanding because His life and teachings and spirit were new, because of the exceptional originality of His character. Saul of Tarsus was violently against Jesus. He was forgiven. But to blaspheme against the Holy Spirit, that shall not be forgiven. To have a deep rooted dislike for what is good and a decided preference for what is wrong, that is blasphemy. To speak with malice against the good, the holy, the true is blasphemy. That is a sin not against a man but against an eternal principle. Cursing, vulgarity, slander are harmful and sinful.

The mouth speaks what is in the heart. Let our conversation be pure, clean, strong, helpful. Let us speak words of promise, hope and courage.

Prayer: O God, cleanse Thou my heart from inner sin, that my mouth may speak forth Thy praise and my lips utter only that which is pure and good. In Jesus' name, we ask it. **Amen.**

Saturday: Responsibility for Conduct
Romans 14:1-12

Paul was writing to the Church at Rome and was concerned about the relationship of the "strong" and the "weak". The weak were those who were over-scrupulous with respect to the use of meat, wine and the observance of certain religious days. Their consciences were fettered by these scruples. The strong were those who had moved and lived into the larger liberty of true Christian experience. They could eat meat with a clear conscience. All God given things were for good if properly used. Paul saw real dangers. The over-scrupulous ascetic might make his petty laws fundamentals of the Christian life. Over-scrupulous about his own conduct, he becomes censorious about the conduct of others. The strong would become disgusted with the narrow mindedness of the weak who would dicker about minute details. Paul has two suggestions. He asks each group not to censure the other. Who among them has a right to be judge? Let both act in respect of each other. Let them live in Christian love. Secondly, Paul asks the strong to bear with the weak. Let the strong abstain rather than boldly offend the conscience of his weaker brother. At least, the strong shall be careful not to become a stumbling block to the weak. We are responsible for our conduct and its influence upon the lives of others.

Prayer: O God, save me from pettiness and small-mindedness. Lead me into the larger life of true Christian experience. Make me considerate of my fellowmen in all that I think and do. **Amen.**

Sunday: Security in God
Psalm 125:1-5

We may truthfully say that they who put their trust in God are more secure than Mount Zion or the hills round about Jerusalem. Mount Zion has been shaken to the ground. But they who put their trust in the Lord shall be stronger than the everlasting hills. In these days of insecurity it may be easier for us to speak of the security in God than a few years ago when we thought of the material security of our earthly institutions. We learn by experience, bitter and painful though the lesson. How long shall it take us to learn from the teachings and experience of others? A person whose life is set with a strong and living faith in God, builds for himself a reservoir of strength upon which he may draw against any crisis. Such wealth shall never fail him. Let us be careful not to regard our security too selfishly. I am, of course, concerned about my own security in God. But it is so easy for one to feel "safe in the arms of Jesus" and let the rest of the world go by. The sense of security must be shared. Strength from security must be imparted. We need to be concerned for the security of our communities, secure from robber and murderer in high and low places, secure in the power of spiritual strength. Thus, too, we must think of our nation. I am certainly more secure when I make the world in which I live secure. There is only one true and permanent kind of security and that is in God and from God.

Prayer: Heavenly Father, Thou art indeed the only source of right thinking and right living. Increase our faith in Thee, that we may draw deep from the well-springs of Thy Being and made secure in the strength which we derive from Thee. **Amen.**

The following letter was received recently by a concern that manufactures corn syrup: "Dear Sirs: Though I have taken six cans of your corn syrup my feet are no better now than they were before I started."

Articles For Education Week November 11 to 17

THE SCHOOL AND THE CITIZEN (Monday, Nov. 11th)

"When Dr. J. A. Keller told the teachers at the A. E. A. Convention to go back to their districts and arouse the citizens to the needs of the schools, he, of course, made himself a target for the charge of 'lobbying' from those who are opposed to larger appropriations for the schools. However, the openness with which Superintendent Keller asked the teachers to fight for better schools should go far to minimize the charge of 'lobbying'. The state P. T. A. is already waging the same fight. And, after all, there is no chance of unfair lobbying in taking a question to the parents of the state. The schools are public schools."—**Alabama School Journal.**

Alabama is not the only state where the citizens need to be aroused to the needs of the schools! Wisely spent, there is no purpose for which money will bring better returns to the citizens. Take the kindergarten for instance. How little, comparatively, it costs, yet it affords the satisfying consciousness that the school has a safe foundation. Every part of the public school system is a challenge to public chivalry.

THE SCHOOL AND THE STATE (Tuesday, Nov. 12th)

"No fledgling feeds the father bird,
No chicken feeds the hen,
No kitten mouses for the cat,
That glory is for men.

"We are the wisest, strongest race,
Loud may our praise be sung!
The only animal alive
That lives upon its young."

Charlotte Perkins Gillman

State laws either exploit or protect the children of the state. What are the child labor laws in your state? What are the school requirements? What is the kindergarten law? The kindergarten is the safeguard of the little child—of the future man. Don't be indifferent. President Turck of Centre College, Kentucky, writes:

"I believe that it is the obligation of the State to provide free kindergartens of the best educational type for every child, and I further believe that no other investment that the State can make will pay higher dividends in character and citizenship."

THE SCHOOL AND THE NATION (Wednesday, Nov. 13th)

Our national government is realizing more and more how necessary is the part that it must play in restraining crime. Will it not soon realize how necessary it is that it should take an important part in preventing crime—through education? Our schools, good as some of them are, could, on the average, be better if more money could be spent upon them. And money spent in this way brings better returns to a nation than when spent in any other way. The Federal Government should help financially and should help in such a way that the most jealous would have no fear of federal dominance.

Some states have felt they could afford few kindergartens, yet every child should have a kindergarten education. A.

J. Blair of McPherson College, Kansas, tells us the kindergarten makes "an invaluable contribution to character development." President Cameron of Southwestern University, Texas, says it is "a basis for the development of right civic ideals." President Peterson of Utah State Agricultural College says it is "the conscious agency which promotes and safeguards the physical, social, emotional and intellectual growth of the child." Should not our national government see that every state can afford and does afford kindergartens?

THE SCHOOL AND SOCIAL CHANGE (Thursday, Nov. 14th)

"I am not sure just where we are or where we are headed, but I think I know this: that more emphasis is going to be placed upon living a happy, useful life than has been done in the past and less emphasis is going to be placed upon the accumulation of wealth.

"I have been teaching school, or training teachers, since 1897, and the longer I work at the problem of education, the more I am convinced that the first few years of a child's life are the most important from the standpoint of fixing ideals of honesty, courtesy, service and other valuable traits. My interest in the kindergarten is two-fold: (1) because of its social value, and (2) because I believe in the methods of the kindergarten."—L. B. McMullen, President, Eastern Montana Normal School.

"The pre-school child needs the attention of the kindergarten, for he is forming many of his life attitudes, and, especially in these days of more or less privation, some of these attitudes are unfortunate. As a social group, we should have the vision of sacrificing that the opportunities of childhood for mental development should be maintained at a high level."—Wm. F. McConn, President, Marion College, Indiana.

If there is need for a kindergarten in your public school, why not get your group to work to secure one?

THE SCHOOL AND COUNTRY LIFE (Friday, Nov. 15th)

Consolidation has done much for the rural schools. Even kindergarten opportunities are now possible for the boy and girl of the country. The following is adapted from a letter from the Consolidated School in Armstrong, Iowa:

We allow children to enter kindergarten at the beginning of the school year if they will be five years old by Jan. 1st. All are there both sessions and have 30 minutes for recess each half day. Those who live in town are dismissed at 11.15 and 3.15. We have a well organized cafeteria with a full time teacher in charge. She is also the home economics teacher and her high school cooking class helps prepare the meal. All children in the kindergarten are served a ten cent plate lunch, part of which is always hot. A rest period is provided for those who come in buses. During this time all are perfectly quiet and many frequently go to sleep. This period is from 20 to 30 minutes in length and if children go to sleep we do not wake them at the end of the period. There are also brief rest periods at other times. The regular teacher is in charge all day long, including the time on the playground. Most of our buses are motor buses and even the children at the end of the routes do not spend over 25 minutes in the bus. I am personally very much in favor of a kindergarten in a school of this type and the patrons here would not be without it since they have become accustomed to it.

THE SCHOOL AND RECREATION (Saturday, Nov. 16th)

Leisure time is really the time to do as one pleases. The hampered five-year-old child, whether in the tenement, the alley

or even in the pleasant apartment or the grand mansion, with an untrained mother or nurse, and the man who has spent practically all of his life in a single routine of hard work, have a similar difficulty with regard to leisure time. Neither one knows what he *pleases* to do; neither has had a chance to find out. The child is the better off of the two because his age is in favor of experimentation.

Society should learn that it pays to take advantage of the age of experimentation and exploration and see that the five-year-old has a chance to find worth while ways for spending leisure. Society has long known about kindergartens but ostrich-like has been poking its head in the desert sands of the depression and closing these classes. The kindergarten is the child's—yes, more than that, the future man's and woman's—opportunity for experimentation and exploration in the field of doing what one pleases. As good an op-

portunity will never come again. Yet unless someone who loves little children and who cares for the future of our country will take the initiative, public school kindergartens will remain closed.

EDUCATION AND GOOD LIFE

(Sunday, Nov. 17th)

"To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars." What a delightful attitude! We are charmed when our friends manifest it; we hope, half-fearfully, that our boys and girls will develop it. Yet why should it seem difficult? Surely there is always a chance to love, to work, to play and, metaphorically, to look up at the stars. And the little child, unless he is either hampered or pampered, is glad. When he is in a good kindergarten he loves his work as much as he loves his play, and, in-

creasingly from day to day, he learns to appreciate. Says Dean Leonard of the University of Illinois: "Keeping children happily busy and busily happy in their pre-school years, under wise direction, goes far toward forming their lasting habits. I attended kindergarten and still remember the life lessons of learning to keep in step with others in work and in play."

Boys and girls need kindergartens, and, if there are enough that are of kindergarten age in a community, it should not be difficult to persuade the School Board to open a class under a trained kindergarten teacher. For free advice and literature that shows the value of this class, write to the National Kindergarten Association, 8 W. 40th St., New York. The effort that will be necessary to secure this benefit for the little children is work that should make the workers glad indeed. Who will start the project?

HAPPY EVENTS AT HOISINGTON, KANSAS

It was a fine and lovely Sunday, Oct. 13, on which Rev. W. P. Thiel and his people of Ebenezer, Hoisington, Kas., held their annual Mission Festival. They had invited Rev. Geo. Ulrich, Deepwater, Mo., to assist the pastor in the day's work. He had the opportunity and the pleasure to speak to the Sunday School and at the morning, afternoon and evening services. All services were well attended and the attention of the people was fine. Good music and singing of choir and people helped much to deepen the spirit of devotion. Although the crops were rather slim again this summer, this congregation of small membership contributed \$127 for Missions on this day; more than its apportionment for the year. We hope they can long continue the good work and labor together for the extension of the Kingdom. We had the pleasure to remain a couple of days and enjoy the good hospitality of the manse. A great event was to take place on Tuesday evening, when the Thiels should, but could not be surprised, at their silver wedding anniversary. The eldest daughter had chosen this date for her wedding also and had come in from California to be married by the father. The marriage was held in the Church in the presence of the congregation. After this ceremony was over, all assembled in the basement of another Church in town for a banquet for both parties; one celebrating the 25th wedding anniversary, the other their wedding day. A happy hour or two were spent at tables abounding with good things to eat and toasts were given by four ministers who also were present at this happy occasion and called attention to both the serious and the pleasant side of wedded life. To these Brother Thiel gave the proper response, making mention of the goodness of the Lord Who has kept them in the way, and they trust that He will still lead them on. At midnight Mr. Wolf bade "Farewell", took his bride and was on his way back to the sunny land of California. The best wishes from the folks and friends at home accompany them. We also got on our way home at midnight, well pleased over the pleasant days spent at the parsonage and with members of Ebenezer.

—G. U.

A MURDERED SOUL

Richard Roberts, Moderator of the United Church of Canada, in "The New Outlook"

At college I had a friend—a lean ascetic youth he was, with fire in his eye. We became friends, because we shared a dream, a dream of a new social order in which all men would be free and healthy, happy and wise. We called ourselves socialists; and in my eyes he was something

of a hero, too, because he had already organized the farm laborers of an English county and had got into trouble over it. We were, no doubt, ridiculous young prigs, but we did have our dream; and my friend a better dream than mine, for which he had already suffered.

On leaving college, my friend became a journalist; and for a time he was foreign correspondent of a British newspaper. I used to hear of him from time to time, in Paris, St. Petersburg, Constantinople, Berlin, and elsewhere. The years passed; and one day I discovered that he was back in England at the head of an important journalistic enterprise. I took early occasion to visit him. When I saw him, I did not at first recognize him. The lean, austere youth had become a sleek, well-

groomed man of the world. The ascetic, wistful face was fleshy and hard; the eyes were dead. And when I recalled our young enthusiasms, he sneered—I am not sitting in judgment on him. I do not know what temptation overtook him. I cannot tell by what stratagem his soul had been taken. But as I left I knew that I had seen a murdered soul. Some time, somewhere, he had said to himself, "I'll take the cash and let the credit go," and what he sold for cash was his very soul. Don't suppose I am pluming myself that I am better off than he. I do not know, as I said, to what fierce temptation he had succumbed. And if I have my dream still—even though it be very faded and thin—it is by the grace of God and no merit of mine.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Twenty-first Sunday after Trinity
Nov. 10, 1935

EZEKIEL TEACHES PERSONAL RESPONSIBILITY

Ezekiel 33: 7-16

Golden Text: Each one of us shall give account of himself to God. Romans 14:12.

Lesson Outline: 1. The Watchman. 2. The Warning.

Ezekiel was a priest who, in 597 B. C., was carried captive to Babylonia. In that foreign land, his priestly occupation was gone, but his profound interest in religion did not cease. He remained a priest in spirit, deeply concerned about the future of his people. And he became a prophet, proclaiming the way and the will of Jehovah, without fear or favor, for more than 20 years.

The biblical book that bears the name of Ezekiel contains the sermons, now extant, that this remarkable priest-prophet spoke to his exiled kinsmen. Roughly, it may be divided into two main sections. The first part contains the sermons preached before the fall of Jerusalem (chapters 1-32). The second part is a record of Ezekiel's messages after the fateful year 586 B. C. (chapters 33-48).

Prior to the fall of the Holy City, Ezekiel was a very unpopular preacher, for he proclaimed the truth about Israel, and the sure doom of Jerusalem. He reviewed the history of the nation, from the beginning in Egypt, their wayward-

ness and Jehovah's patience with their hardness of heart. He pointed to the great Day of Jehovah that fell upon Jerusalem in 597 B. C., when a Babylonian army captured the city, and deported many of its leading citizens. And he predicted a still more terrible punishment for the impenitent nation that put their trust in the vain promises of false prophets. In unsparing terms, he proclaimed the inevitable fall of Jerusalem.

Then, one day in 586 B. C., a runner arrived in the Jewish colony in Babylon, a citizen of Jerusalem who had escaped the slaughter. He bore evil tidings. The city was smitten, even the temple was destroyed. God's judgment had overtaken Judah, and the ominous words of His prophet had been fulfilled.

The immediate effect of these tidings was the utter despair of the exiles. But, after the first shock had spent itself, they were in the mood to listen to the one prophet in their midst. Their self-confidence was gone. Their religious illusions of an inviolable Israel, Jehovah's favorite, were destroyed. Affliction had cleansed their spiritual eyes.

For the first time in their long history, perhaps, these Hebrew exiles realized that religion meant righteousness, and not ritual. Clean hearts and hands counted with Jehovah, not elaborate temple ceremonies. Thus, in their tragic experience, they had learned the meaning of sin, and the certainty of God's judgment. Their hearts were prepared, now, to learn the meaning of repentance, and forgiveness and pardon.

Our lesson marks the turning-point in

Ezekiel's prophetic career among his exiled countrymen. Hitherto his ministry had been devoted to stern condemnation. Now the prophet began his ministry of consolation, for the birth of a new Israel.

I. **The Watchman.** "Son of man, I have set thee a watchman unto the house of Israel" (vs. 1-9). Thus Ezekiel describes his office and function. He is a watchman. That is a familiar figure in our life, whose duties are simple, apparently, but responsible. Firemen and policemen, physicians and nurses, captains and engineers, each, in his way, is a watchman. They guard our property and our persons. Our safety, our very lives depend upon their vigilance.

In Ezekiel's day, watchmen, posted in towers at the frontier, were the guardians of their country. Their trumpets and flares raised the alarm if an enemy approached. Modern armies still have sentinels and outposts whose duties are similar. So grave is their responsibility, especially in time of war, that neglect of duty is punished with death.

This figure of the watchman is peculiarly appropriate to the Christian ministry. It does not cover all the varied functions and services of a minister, but it does describe one important aspect of his office. He is the guardian of souls; of souls, moreover, imperiled by sin and menaced with death.

No man can properly discharge the sacred duties of the ministry, whether as pastor or preacher, unless he knows himself to be a watchman. He must possess that serious sense of pastoral responsibility, for the care and cure of souls, to which Ezekiel's career bears witness. He must be ready to denounce sin, in high places and low, even at the cost of unpopularity.

Great is the responsibility of the watchmen employed in our civil and industrial life. Men, money, and machines are in their keeping. Even greater is the responsibility of doctors and nurses, who keep their vigil at the bedside of sick persons. Their slightest neglect of duty may cost a human life. But who can measure the responsibility of those who are entrusted with the care and cure of souls?

Parents, too, and teachers must share and bear that responsibility. The fact that they are the guardians of our youth adds further weight to their duty, for youth is reckless and careless. It needs watchful care, guards and guides, warning and wisdom, law and love.

Is the modern home, earnestly and intelligently, facing that supreme responsibility of parents for the spiritual and moral welfare of their children? These children of ours, how do we regard them, as playthings, problems, prospective producers, or as informed persons, capable of becoming Christ-like men and women? And what are our schools and colleges doing? Are they strengthening the moral bases of life and enlarging its spiritual outlook?

Grave questions, these, that may well challenge our serious thought. Our greatest treasure is the childhood and youth of today. That is the virgin-gold out of which the future is coined. It is for us to determine whose image and superscription they shall bear, who come after us. That is the solemn responsibility laid upon their watchmen, in home, Church, and school. Our vast wealth, and all the riches of our material civilization will profit us nothing, if we fail in the spiritual nurture and moral training of our youth.

In the final analysis, no one is exempt from being a watchman. All must share that responsibility, for no man liveth unto himself alone. Mankind forms a fabric of life whose innumerable threads are so closely interwoven that they are inseparable. Certainly, every Christian must regard himself as his brother's keeper. He must be eager, by precept and example, to

help his brother-man, to keep him from all harm and to share with him every good.

Yet this responsibility of the watchman has its limits. Ezekiel understood that right well. To watch and to warn, that is the watchman's duty. More than that he cannot do. He must blow the trumpet, and warn the people, else their blood will be required of him (v. 8). But, if the wicked turn not from his way, "he shall die in his iniquity, but thou hast delivered thy soul" (v. 9).

It is in Ezekiel's sermons that we find the first clear statement in the Old Testament of the idea that each individual is responsible to God for his own life, and that no one else can determine his destiny. We may understand more fully than the ancient prophet the significance of heredity and of social forces in the moulding of human character. But that must not weaken our emphasis on personal responsibility. Man is a free moral agent. He is the architect of his own fate, for weal or woe. But he needs help, every help that God and men can give him, in the development and exercise of his capacity for self-determination.

II. **The Warning,** vs. 10-16. What message, then, did this faithful watchman proclaim to the exiles after the fall of Jerusalem? A full answer to that question would require the study of many chapters of his book, which contain rich fragments of his sermons. In the main, however, our lesson gives us the substance of his preaching.

While Jerusalem stood, the exiles stubbornly expected some happy turn of affairs that would confound the gloomy prophecies of Ezekiel. But now the city was smitten and desolate. It was no longer possible to doubt or deny that the prophet knew the way and will of Jehovah. The wages of sin is death.

Accordingly, the keynote of Ezekiel's preaching was, "Repent of your sins." The people cried out in fear and despair, "Our transgressions and our sins are upon us, and we pine away in them; how then can we live? But the prophet's reply was, "As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (vs. 10, 11).

Such was Ezekiel's message of consolation in the Jewish colony at Telabib, in Babylon, after 586 B. C. His first aim was to create in those despondent exiles a sincere and profound sense of sin, and, then, to proclaim to them the infinite love of a God, "who has no pleasure in the death of the wicked."

It was hard for these Hebrews to learn the meaning and menace of sin. But it was even harder to understand and believe that God's anger against sin is perfectly consistent with His love for the sinner, and with His mercy for the penitent. That is the Good News we proclaim to men. It seems too good, almost, to be true. But there is no other gospel than this. We are saved from sin by the grace of God, revealed by Christ.

We may note, finally, the effect of Ezekiel's message. It seems that rapidly he became a popular preacher. They came in crowds to hear him. They talked of his sermons everywhere (33:30-33).

But this faithful watchman was not deceived by his superficial success. Tested by opposition, he was now tried by the more insidious temptation of popularity. He succumbed neither to failure nor to flattery. He wanted people, not praise or power. He knew, "They hear thy words, but they do them not. Their heart goeth after their gain."

How very modern that sounds! But Ezekiel made a great resolve. "When this comes to pass, then shall they know that a prophet has been among them." A true prophet of God, who can neither be fright-

ened nor flattered to trim his message to the whims of men.

Such a man of God may not crowd his Church with an applauding multitude, but he touches the conscience of men and turns their heart toward God. He lays foundations that stand the test of time and eternity.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Nov. 10: What Wars Do to the World
Isa. 13:6, 7, 17-22

Tomorrow the world will celebrate the 17th anniversary of the armistice which brought to an end the great World War. That war was waged to put an end to war, to make the world safe for democracy and democracy safe for the world. Sufficient time has elapsed for the world to come to a proper understanding of what war means and what it does to the world.

These intervening years have served to disillusion most of us as to the benefits of war. We have come to recognize the fact that war is an evil, a crime, and that it works only havoc and brings no blessings to the human race. From time immemorial war has always been the chief method of adjusting civil or international misunderstandings, but it has never solved any questions which might not have been better solved by peaceful measures. The futility of war appears from the fact that it never accomplishes anything. It always leaves matters unsettled and usually in a worse state than they were before. Most wars are waged for selfish purposes, either for territorial aggrandizement, for economic or political gains, and nothing that is ever done in the spirit of selfishness can bring permanent good to mankind.

Let us look at a few things that war does to the world.

1. **It destroys human lives.** Its main purpose is to kill and to destroy. All its weapons, all its vast machinery are bent on destruction. Life is the most sacred thing there is, but war seeks to destroy it. It slays men in cold blood; it wounds and maims human bodies and wrecks human lives. Think of the countless thousands of men who have been slain in battle; think of the millions of homes that have been wrecked, of the widows and orphans that have been left behind, think of the fact that war always lays its hand upon the young men of a generation, and kills them off when they ought to be contributors to the world's welfare.

2. **It destroys property.** War is merciless. It lays waste cities, devastates countries, wrecks what human hands have constructed. It spares nothing. Works of art and of beauty are ruthlessly destroyed and where once magnificent buildings stood nothing but ruins and ashes remain.

3. **It destroys prosperity.** Every war is followed by a financial and economic depression. It cannot well be otherwise. The millions and billions of dollars that are wasted in war must bring on a financial slump. There is always a reaction. Sometimes this comes soon or late, but it is bound to come. Our present depression is the direct outcome of the World War. It was somewhat delayed in its coming, but it came and when it did come it came with terrific sweep. Nations as well as individuals are always impoverished as the result of war. At the time when a war is on some folks and some firms revel in wealth, but the crash eventually comes. A nation cannot spend billions of dollars in destructive ways and not expect to suffer financially from it. War loads debts upon governments from which they will never be able to rid themselves. Nations become bankrupt, excessive taxes are laid upon people and property and the wheels of industry stop. Families are reduced to poverty, lose their homes, children are starving, and whole generations are handicapped because of all this.

4. **It brings disease.** Every war is followed by pestilence. The three great disasters are war, pestilence and famine, but

war occasions both famine and pestilence. The war of the Revolution was followed by a terrible outbreak of yellow fever, the Civil War by typhoid fever and the World War by influenza. So that many who did not perish by the sword went down in sickness. And this came upon the innocent, upon women and children. War takes a frightful toll.

5. **It engenders bitterness and strife.** It springs from hatred and the spirit of revenge. We are to love all men, but war teaches us to hate those whom we seek to kill. The nations of the earth should dwell together in peace, but war sets nation against nation. It creates a false nationalism and therefore perverts the real purpose of a nation and its citizens. War is contrary to the spirit of Jesus Christ, who taught men to love each other and not to hurt one another. It is the perversion of all the highest ideals which the religion of Jesus Christ seeks to establish upon the earth.

6. **It is therefore an unmitigated evil, and should be outlawed.** It is a crime and civilized nations should no longer tolerate it. It is a form of savagery and society should long since have outlived it. It should give way to peaceful methods and measures, and Christian men and women should pray and work so that the swords may be beaten into plough shares, the spears into pruning hooks and that nations should learn war no more. The era of peace will come only when we seek to enthrone the Prince of Peace into the hearts of men and make His spirit regnant among the nations of the earth.

CARLISLE CLASSIS

Carlisle Classis met in Fall Session at St. Peter's Church of the Landisburg Charge, Rev. R. R. Jones, pastor, Oct. 15 and 16. Classis convened at 2:30 o'clock, with a Preparatory Service conducted by Revs. Charles R. Hartman and Daniel A. Brown. Rev. David Dunn, of St. John's Church, Harrisburg, preached the sermon, on "Religion the Troubler."

Classis was officially opened with Dr. C. W. Levan, president, in the chair. The regular order of business was followed. The work of the Boards was presented by the following brethren: Home Missions, Rev. David Dunn; Christian Education, Edward S. Fretz; Ministerial Relief, Dr. J. W. Meminger.

The evening service on Tuesday was given to the work of Foreign Missions. The devotions were conducted by Revs. Frank K. Bostian and Francis F. Renoll, with Rev. Roy E. Leinbach presiding. Dr. Karl H. Beek, returned missionary from China, reviewed the work promoted by our Board in China, giving particular attention to the work of the Boys' School in Yochow City.

The Sacrament of the Holy Communion was celebrated on Wednesday morning, with Dr. C. W. Levan, Rev. Walter D. Mehrling, and Samuel E. Basehore, Esq., in charge.

Further business pertaining to the work of the Church at large was attended to. Elder L. P. Teel of Shippensburg gave an inspiring talk on the "Reformed Church Messenger." Good news regarding the "New Messenger" was well received. An appeal was made to the Classis to stress "Dollar Day for Home Missionaries." The Kingdom Service Committee challenged the Classis to take the Kingdom Roll Call seriously. The chairman of that committee, Dr. C. W. Levan, gave an interesting report of the meeting of the General Synodical Kingdom Service Committee held last month at Pittsburgh.

Carlisle Classis ratified a call from the New Bloomfield Charge to Rev. Roy Moorhead. A committee was appointed for his installation. Classis adjourned at 4:30 o'clock on Wednesday afternoon, to meet in Annual Session in St. Paul's Church, Mechanicsburg, Pa., on Feb. 4, 1936, at 7:45 P. M.

—Francis F. Renoll.

WYOMING CLASSIS

The Fall Meeting of Wyoming Classis convened in the First Church, Berwick, Pa., on Monday, Oct. 14, at 9 A. M. Devotional services were conducted by Rev. C. L. Brachman, with a meditation on the subject: "Christ and the Living Church," based on St. John 14:6. The address was most inspiring and deeply spiritual and made a splendid impression on Classis. The roll call revealed the fact that, with one exception, all the active ministers were present as well as most of the ministers who are no longer in active service. The attendance of the elders might have been better; 14 charges were not represented by a Delegate Elder, and yet how much the elders could have learned at the Fall Meeting. Too many charges seem to think that they are fully represented if the minister is present.

The Standing Committees made their reports which were in almost every instance followed by an address by representatives of Boards and Institutions. The number of such representatives this year was unusually large; Rev. H. E. Gebhard, Superintendent of Bethany Home; Rev. F. D. Wentzel, Superintendent of Leadership Training; Rev. Paul R. Pontius, D.D., representing the "Reformed Church Messenger"; Rev. F. H. Moyer, Superintendent of Phoebe Home; Rev. C. E. Schaeffer, D.D., Superintendent of Home Missions; Rev. J. W. Meminger, D.D., Secretary of Ministerial Relief; Rev. J. G. Rupp, D.D., Treasurer of Foreign Mission Board. All of these brethren made interesting and instructive addresses and were given a respectful hearing by Classis.

Several weeks before the Fall Meeting, the President of Classis, Rev. G. W. Kohler, had addressed a circular letter to the members of Classis on the subject of a Crusade for increased membership. Inasmuch as the losses in membership in the Classis during the past Synodical year were un-

usually large and since Classis is honored at this time in having the President of Eastern Synod among its ministers and furthermore since the time for celebrating the 50th Anniversary of the Organization of Classis is drawing near, the President felt as though no better method of giving recognition to these outstanding facts could be given than through a Crusade for increased membership. Classis heartily adopted the suggestion and the following committee was appointed to promote the campaign: Revs. G. W. Kohler, C. W. Heller, H. S. May, D.D., Elders Charles H. Bush and P. W. Mowrer.

The Kingdom Service Committee was instructed to arrange for several Consistorial Conferences and at a meeting held after Classis had adjourned decided to hold two such conferences as follows: Grace Church, Hazleton, Wednesday, Nov. 6, and First Church, Bloomsburg, Thursday, Nov. 7, at 7:30 P. M. At both of these conferences an inspirational address will be given by Rev. J. G. Rupp, D.D., and an illustrated lecture on some phase of Kingdom work will be presented.

W. H. Loose, formerly a member of Classis, was present and expressed a desire to resume active relations with Classis. Some years ago, due to the fact that he was engaged in secular work, he surrendered his papers of licensure to Classis, but now that they have been returned to him again, his former ecclesiastical relationship has been restored. The time for the next annual meeting was left to the Executive Committee of Classis. They recommended that Classis meet in Trinity Church, Strawberry Ridge, on Monday, Mar. 23, 1936, at 7:30 P. M., which was adopted. The pastor, Rev. R. S. Vandevere, and the ladies of First Church were very solicitous for the comfort of the members of Classis and did all within their power to make their stay a pleasant one.

—P. A. De Long, Stated Clerk.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Gathering in Seattle Oct. 15 was a party of 47 members of Congress, with Vice President Garner at their head, and 19 newspaper editors and publishers from throughout the United States to sail to witness the inauguration of the Philippine Commonwealth Nov. 15.

The American Federation of Labor at its recent convention in Atlantic City, declared in favor of the 30-hour week, and will support the Black-Connery 30-Hour Bill at the next Congressional session.

Walerit Slawek, who resigned recently as Premier of Poland, has been succeeded by Marjan Zyndram Koscialkowski who was Minister of the Interior in the former Cabinet and has to his credit the establishment of cordial relations with the Ukrainian minority.

Government experts are planning to cooperate with foreign scientists in preparation of a new world map showing areas best adapted by weather conditions to various crops. The new climatological map is to be made in connection with the world soil map being compiled under the direction of the International Institute of Agriculture at Rome.

For the first time in American history, it is said, the President and Vice President, Oct. 16, were out of the United States at the same time. President Roosevelt was in the Panama Canal Zone, while Vice President Garner sailed from Seattle for Japan and the Philippines.

A growing stack of damage claims prompted officials to estimate, Oct. 16, that it would take 17 years and \$28,000,000 for

the government to pay for all injuries suffered on work-relief jobs.

The American Federation of Labor convention urged, Oct. 17, at Atlantic City, that "all American sport organizations be prevailed upon not to participate in the 1936 Olympic Games in Berlin." This request came as a retaliation against the Nazi Government for stamping out "in blood and fire" the powerful German trade union movement.

The Federal Government's tax collections for the current fiscal year are now smaller than they were a year ago despite a recent prediction by President Roosevelt that this fiscal year would end with a \$670,000,000 increase in receipts, the Treasury disclosed Oct. 17. Tying up of processing taxes by injunctions is causing a progressive decrease in total tax collections.

Austria passed out of the hands of one dictatorship and into those of another when, Oct. 17, Major Emil Fey, Minister of the Interior, and all his supporters were forced to resign. Prince Ernst Ruediger von Staremborg, the Vice Chancellor, virtually became dictator.

Sir Eric Drummond, British Ambassador to Italy, was received by Premier Mussolini Oct. 18. After the interview the British made known that they would withdraw two of their biggest ships in the Mediterranean — on the condition that Premier Mussolini order his controlled press to cease its bitter attacks against the British Empire. Italy was also ready to reduce the number of her troops in Libya

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to parity with those of Egypt as a gesture of conciliation. France has pledged naval aid to the British. She will give her support as laid down in Article XVI of the covenant of the League of Nations in the event of any act of aggression by Italy against any power applying sanctions approved by the League.

William Green was unanimously elected president of the American Federation of Labor for the 11th consecutive term, Oct. 18, at Atlantic City.

Financial reports of the country's largest cities revealed, Oct. 18, that a majority had cut their debts as well as their operating costs in 1934. Omaha, Nebr., showed the largest debt reduction. Toledo ranked second and Cincinnati third.

Roger Williams, pioneer of religious liberty, was honored at Washington on the 300th anniversary of his banishment from Massachusetts to Rhode Island, whence he founded the first religiously free commonwealth.

The membership of the Boy Scouts of America on Sept. 30 totalled 1,006,339, an increase of 64,488 since a year ago.

Helena, Mont., Oct. 19, counted its loss due to the recent earthquakes, at possibly \$3,000,000, with 2 dead, 9 seriously injured and scores slightly hurt. Public and business buildings and \$1,000,000 shrine temple are in virtual ruin.

Arthur Henderson, 72, president of the World Disarmament Conference and former British Foreign Secretary, died at London, Oct. 20.

Anna Ilyinichna Yelizarova-Ulyanova, sister and collaborator of Nikolai Lenin, died at Moscow, Oct. 19, aged 71. She was known as one of the most active propagandists and political plotters in the time of the Czars.

A special session of the State Legislature to consider repeal of the New Jersey sales tax, which has been widely attacked since it went into effect last July 1, has been called by Governor Harold G. Hoffman.

Major Gen. Adolphus W. Greely, U. S. A., retired, who attained world-wide fame as leader of the ill-fated Arctic exploration party of 1881 and received only last March the Congressional Medal of Honor for his heroic conduct and brilliant service in the Far North, died at Washington, Oct. 20. He was 91.

Sidney Smith, the "Chicago Tribune" comic strip artist and creator of "The Gumps," was killed Oct. 20 in an automobile collision near Harvard, Ill.

Kildroy P. Aldrich, chief of the postal inspectors, told his men to redouble their investigations of lascivious advertising sent through the mails, and "crack down" on booksellers who offer obscene literature to boys and girls throughout the country. Advertisements of such literature have been mailed to adolescents ranging from 11 to 17 "in every State in the union."

Premier Laval of France won a double victory in the recent elections — having won two seats in the Senate. He was re-elected from the Seine and also was chosen to represent his native Puy-de-Dome. He may leave the former open for a new election.

Miss Ruth Nichols and her co-pilot, Harry Hublitz, were seriously injured when the giant airliner in which they were flying crashed near Troy Oct. 21. The pilot died later in the hospital.

The League of Nations delivered to non-member nations, Oct. 21, a documentation for all its actions in the Italo-Ethiopian war, beginning with its judgment of Oct. 7 declaring the Italian Government had violated the League Covenant and the Kellogg-Briand anti-war pact by resorting to war.

A recent Caribbean hurricane inflicted \$2,500,000 damage in Jamaica and lashed the shores of both Cuba and Haiti. The storm prevented President Roosevelt from stopping off at the Bahamas for fishing. Instead he proceeded on the cruiser Houston to Charleston, S. C., where he took the train for Washington on Oct. 23.

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Woman's Missionary Society News

Miss Rosa E. Ziegler, Editor,
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The Guild Rally of Lancaster Classis will be held Saturday, Nov. 2, 1935, from 8-8 P. M., in the Fourth Reformed Church, Cor. 16th and Market Sts., Harrisburg, Pa. Tickets for the dinner at 5.30 are 35c.

Every Guild in the Classis should plan to send a large delegation to this Rally.

The Semi-Annual Meeting of Philadelphia Classis will be held Tuesday, Nov. 12, in Mt. Hermon Church, Rev. Dewees Singley, pastor, at 9.45 A. M. and 1.30 P. M. Reports of the General Synodical Convention will be given by Mrs. Treton, Miss Rumpf, Mrs. Dietrick and Mrs. Gould. Reports of Eastern Synod will be given by Mrs. Ralph Holland and Miss Marion Hallman.

The Lehigh Classical Educational Institute will be held Nov. 12 in St. John's Church, Allentown, Pa., at 10 A. M. and 1.30 P. M. This Classis is especially delighted to have as its General Synodical Representative, Mrs. F. W. Leich, president of the W. M. S. G. S. Departmental Conferences will be held for the secretaries of the local societies. Much help can be gained in these small discussion groups. Reports of General Synod will be given by Mrs. S. C. Bachman and Mrs. James Smith.

The Fall Educational Institute of East Pennsylvania Classis will be held Thursday, Nov. 14, in Christ Church, Bath, Rev. Reginald Helfferich, pastor, with sessions at 10 A. M. and 1.30 P. M. Mrs. F. W. Leich, president of the W. M. S. G. S., will be the representative of General Synod. Conferences of the various departments will be held.

The W. M. S. of Philadelphia Classis held three Educational Institutes: one on Oct. 3 at St. John's Church, Phoenixville, Pa., the second on Oct. 8 at Christ Church, Philadelphia, Pa., and the third on Oct. 10 at Trinity Church, Norristown, Pa. There was a total attendance of 215. Miss Greta Hinkle, the General Synodical representative, gave many helpful suggestions. The Departmental conferences gave many helpful suggestions and much information. The result of these splendid Institutes should be seen in the missionary work this coming year.

The Fall Institute of the W. M. S. of Schuylkill Classis was held Friday evening and Saturday, Oct. 4 and 5, at First Church, Pottsville, Pa., Rev. L. M. Fetterolf, pastor. The G. M. G. spent a most profitable and interesting evening with Miss Greta Hinkle as their guest. Over a hundred attended the Saturday meetings which were very instructive. Questions arising in most minds regarding the different phases of the W. M. S. work and also the report from the summer conferences at Eaglesmere were cleverly presented to the women by means of a round table discussion—a few ladies in dialogue fashion asking and answering questions. Mrs. A. E. Schellhase, president of the W. M. S. of Schuylkill Classis, was greatly pleased with the attendance and the activities of the Convention.

The Fall Institute of Tohickon Classis was held Oct. 12, in the Reformed Church at Hellertown, Rev. George Hamm, pastor. The Church was filled to capacity, 307 being present. The worship service "World Visioned Churches" was used. Reports of General Synod were given by Mrs. A. M. Rahn and Mrs. Charles Freeman and reports from Eastern Synod by Mrs. John Custer and Mrs. Cletus Goodling. Miss Greta Hinkle summed up these reports and gave an address filled with new suggestions. At the Departmental Conferences, all of the 22 societies of the Classis were well represented, many having all officers and secretaries present. The missionary speaker of the afternoon was Mrs. Grace Yaukey of Yochow, China. She made us intimately acquainted with four generations of Chinese women, using four women she had known personally as examples. She is a forceful speaker, carrying her audience with her. The sessions were further made delightful by two selections by

a ladies' sextette and 2 numbers by a male quartette.

The October meeting of the W. M. S. of St. Paul's Church, Westminster, Md., was held jointly with the G. M. G. as is the annual custom. A short business meeting was held by each society after which a very enjoyable joint program was given. As this was the last meeting at which the pastor, the Rev. Dr. Harry Nelson Bassler, would be present, following his resignation, which took effect Oct. 13, the ladies of the Church presented Dr. Bassler with an Honorary Life Membership in the W. M. S. G. S. A presentation to Mrs. Bassler was in the form of a pocketbook by the senior group, and the junior group presented her with a basket of roses. Refreshments were served.

BOOK REVIEWS

Paul's Secret of Power, by Rollin H. Walker. Published by the Abingdon Press. Price, \$1.00.

The author has been the popular and efficient teacher of the English Bible in the Ohio Wesleyan University since 1900. His aim is to understand the secret of Paul's power whereby he gripped the conscience of man and communicated his spiritual passion. Paul conceived of Christ as the glorified Messiah, the indwelling Christ, the cosmic Christ, and the Son of God. He found power in the crucifixion and resurrection of Christ. Christ suffered vicariously and the response to that love is an evidence of the forgiveness of sin. He was not given to non-essentials, but stressed the faith which worketh by love as the one thing essential. He was the enfranchiser of legalism and proclaimed a freedom which could be attained by the crucifixion of the flesh. He discovered power in close fellowship with friends and in a steadfast and fixed devotion to his task. Prayer brought him added power and burdens became stepping-stones to renewed strength. His hope in God and Christ cast out fear and his blessed assurance of immortality convinced him that his "labor was not in vain in the Lord."

Here we have in simple language and in a very compact form a kaleidoscopic view of the life and teachings of the Apostle. The author writes with the hope that the reader may get some kind of a serum by means of which he may be inoculated with a similar power. The book is an answer to the author's prayer.

—P. J. D.

The Psychology of Christian Personality, by Ernest M. Ligon. The MacMillan Company. \$3.

Professor Ligon has, in this volume, made all thoughtful students of the Christian religion his debtors. It is my judgment that he is a bright and permanent star on the horizon for the newer religious thinking. A psychologist possessing rare gifts of insight and analysis, and not unacquainted with the assured results of historical criticism, Ligon has opened for us the way into a better understanding of the central teaching of Our Lord. He has interpreted the Sermon on the Mount in the most revealing and suggestive fashion and has succeeded in showing us in just what way the ethic of the Master should contribute to happiness and wholeness in the personalities of men and women. **The Psychology of Christian Personality** affords a technique for parents who would deal with their children in both a thoroughly religious and soundly scientific manner. It offers ministers a correlation between their task of presenting the teachings of Jesus, on the one hand, and a helpful understanding of human sorrows, complexes and troubles, on the other. And for all men, whether lay or clerical, it unveils the val-

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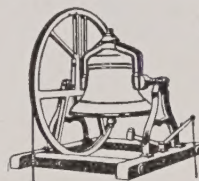
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idity of religion for life's necessities and explains the method by which the soul may tap the reservoir of Divine power. The bulk of the book is taken from some lectures delivered at the Auburn Theological Seminary. A young man, in the morning of his career, one instinctively links the name of Ligon with that of another young Auburn scholar, Prof. John C. Bennett, whose recent book, **Social Salvation**, may well be read in conjunction with **The Psychology of Christian Personality**. The one complements the other. Taken together, they reveal much that is best in the current religious thinking of America.

—H. D. McK.

Junior-Youth Hymnal, compiled by Joseph N. and Ruthella Rodeheaver. The Rodeheaver Co., Chicago and Philadelphia. 223 pp. 50c (cloth); in any quantity 40c each.

This new selection of hymns and gospel songs is intended to be used with Juniors and Young People, although it would pass almost as well in adult groups. It aims at a compromise between a gospel song book and a hymnal comprising the standard hymns of the Church. It succeeds about as well as anyone could hope to do, but of course partisans on either side will feel that it is neither flesh nor fish and will prefer that it would be one or the other. However, there is probably a real need for such a compilation, in communities and congregations, for example, composed of different groups with mingled tastes. If the compilers have been partial to either

type, it is to the dignified hymns of high musical and poetic caliber. A large majority of the hymns are of this type. The gospel hymns include the familiar Ackley and Gabriel numbers, but a sprinkling of others with them make this group very acceptable. To the two hundred hymns described above are added a few Negro spirituals and a number of responses, prayer hymns, benedictions, etc. There are also more than thirty pages of worship programs and scripture readings. A topical index and a general index of titles and first lines renders the hymnal more useful. It is attractively bound in blue cloth.

—A. N. S.

OBITUARY

DAVID M. THORNTON

David M. Thornton, stricken at his home near Boiling Spring, Pa., died Oct. 20, at the age of 73, after 3 years' illness. He formerly resided for a period of 11 years on the Lebanon College farm, near Mechanicsburg and was the son-in-law of the late George W. Wagner, a Perry Co. nurseryman, who died Feb. 11, 1935, at the age of 94. Mr. Thornton was for many years an active member of St. Paul's Church, the Sunday School, and other Church organizations, in Mechanicsburg. He also served as elder in Peace Church, near Shiremanstown.

Mr. Thornton is survived by his wife, Clara, and the following children: Mrs. I. S. Billman of Spring Township, Perry Co.; George W., of Carlisle, R. 6; James L., of New Cumberland; Mrs. B. M. Knight, Washington, D. C.; Frank and Frederick, of Ebensburg, both teaching school; Lester, of Mechanicsburg; Charles, of Carlisle, R. 6; Paul and Homer, at home. One son and daughter died in childhood and another son, David Miles, who had spent one year studying for the ministry, was killed Nov. 5, 1918, in France.

Funeral services were held at the home and at St. Peter's Church, near Landisburg, which Mr. Thornton joined in early life, during the pastorate of the late Rev. M. H. Groh. Rev. Francis F. Renoll, pastor of St. Paul's, officiated, assisted by Revs. A. M. Billman, Harrisburg; Roy E. Leinbach, Carlisle, and R. R. Jones, of Landisburg.

OLEVIANUS DETWEILER

Calvary Church, Philadelphia, lost one of the most faithful and devoted members of our denomination in the demise of Olevianus Detweiler, who died in the Temple University Hospital on Oct. 18, after having undergone an operation for hernia.

Bro. Detweiler was born on July 1, 1864, in Annville, Pa., having arrived at the age of 71 years, 3 months and 17 days. It was not until his marriage with Emma (nee Lentz), a sister of Drs. Edwin and John Lentz, that he united with Tabor Church, Lebanon, by the rite of confirmation. He continued in the fellowship of Tabor Church as an active member for 15 years, when he was transferred to Grace Church, Jeanette. In this Church he served as elder until his residence in Pittsburgh 7 years later. He became a member of Christ Church, Pittsburgh, and also served in the capacity as elder for almost 7 years. Again because of change in residence he became identified with Trinity Church, Wilksburg, under the pastorate of the sainted Dr. Lewis Robb.

For the past 20 years, both he and his devoted wife have been faithful members of Calvary Church, Philadelphia. Here he again served on the consistory as elder for many years. He was a teacher in the Sunday School and took an active part in all the activities of the organizations of the Church. He was known by all the leaders in our denomination in Philadelphia and vicinity. The interest

of the Church, to which he gave much time and strength, was the Home for the Aged in Wyncote, serving on its Board of Managers as a charter member and continuing on the Board up to the time of his death. But devotion to Calvary Church always came first in his life. Nor was this loyalty only a matter of regular attendance. He, like his blessed Lord, "went about doing good", often giving his all to supply some one with food, clothing, coal and meeting the rent when due. Like Barnabas in the early Church, we can well say of Bro. Detweiler, "he was a good man, and full of the Holy Ghost and of faith."

He is survived by his widow and the two sons born in this wedlock: Earl, of Allentown, and Warren, of Willow Grove. Brief funeral services were held in Philadelphia, when Drs. Franklin H. Fisher, his former pastor, and Charles Peters, the present pastor of Calvary, officiated. The body was taken to Kimmerlings Cemetery near Lebanon. Another brief service was held in St. Mark's Church, Lebanon, which was attended by the friends and relatives of the home community. The service at the grave was in charge of Drs. Edwin and John Lentz, brothers-in-law of the deceased.

"Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping."
—C. P.

ELDER JAMES E. GREENAWALT

Christ Church, McKeesburg, Pa., suffered an irreparable loss in the death of Elder James E. Greenawalt on Sept. 21, 1935. Unassuming and seldom outspoken, he was a man whose whole life was devoted to the Church; it may indeed be said that the Church was his life. For 26 years he served in the councils of the Church; as delegate elder during that time he was familiar to every one in Schuylkill Classis and to many others in Eastern Synod.

Elder Greenawalt was born on Jan. 16, 1860, in the Lewistown Valley, Schuylkill Co., Pa., and became a member of Zion Church there at 16 years of age, being confirmed by Rev. Henry Leisse. For 15 years he was assistant superintendent of the Sunday School of Zion Church. When he was 14 years old he became a teacher in the Sunday School; continuing in this work to the end of his life—a period of 61 years.

On March 20, 1886, Mr. Greenawalt was married to Miss Alice Yost, a sister of Prof. Calvin D. Yost, D.D., the librarian of Ursinus College. He followed the vocation of farming until 1907, when he removed from the Lewistown Valley to McKeesburg, where he conducted a general store. For a time he was a carrier of rural mail, and later was appointed postmaster at McKeesburg. He sold his store in 1927 and spent the remainder of his years in retirement.

This is not to say, however, that after retiring Mr. Greenawalt was not busy every day. In 1928 he became the sexton of Christ Church. Upon the creation of the beautiful Church garden, and the complete renovation of the cemetery, he took charge of the care of the extensive grounds. Even the hottest day in summer did not keep him from the toil he so lovingly expended on the shrubs and flowers. Not a little of his personality went into the beauty of the landscape.

Last spring a paralytic stroke came over him. After two weeks in bed he was able to be about again, but it was not until late in the summer that he had strength enough to go to Church. About the middle of September he suffered another stroke; a week later a third attack closed his chances for recovery, and he died the following day. Burial took place at Christ Church on Sept. 25, the offices being read by his pastor, Rev. Theodore J. Schneider, S.T.M. Rev. James B.

Musser, of Hublersburg, Pa., assisted.

Elder Greenawalt is survived by his widow; 5 children: Elsie, at home; Charles, of Schuylkill Haven; Mrs. Curwen Weisel, of Perkasio; Rev. Norman S., of Saxton; and Salem, of Schuylkill Haven; and 11 grandchildren. May he rest in peace!

—T. J. S.

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